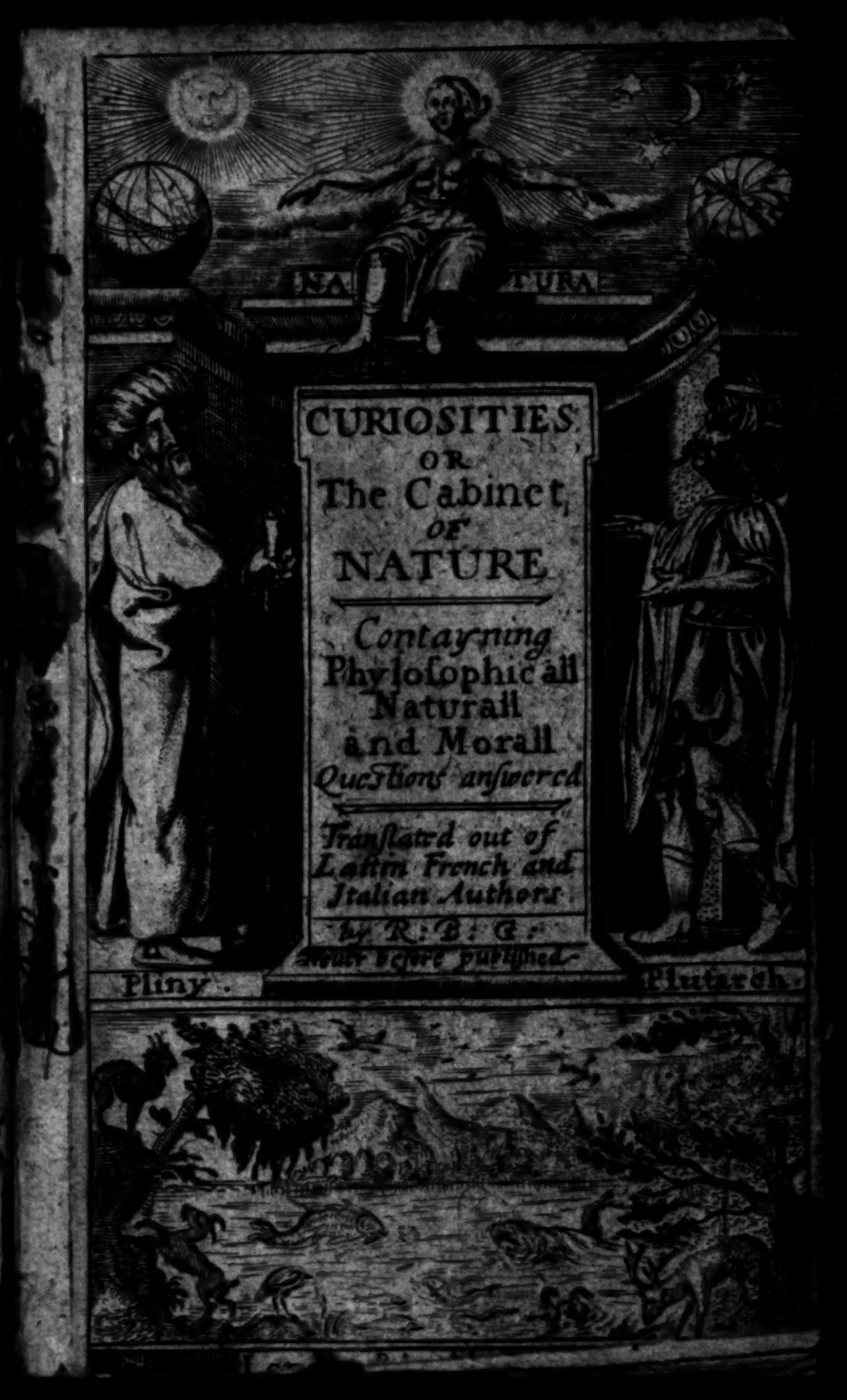
NATURA
CURIOSITIES
OR
The Cabinet
OF
NATURE
Containing
Phylosophicall
Naturall
and Morall
Questions answered
Translated out of
Latin French and
Italian Authors
by R: B: G:
Never before published
Pliny.
Plutarch.

BRITISH MUSEUM

CURIOSITIES:

OR

The Cabinet of NATURE.

Containing *Phylosophical*, *Naturall*, and *Morall* questions fully answered and Resolved.

Translated out of Latin, French, and Italian Authors.

---

by R. B. *Gent.*

Never before Published.

LONDON:
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BRITISH MUSEUM

To the Right Honorable *William* Lord *Craven*, Baron of *Hamsted*, &c.

Sir,

ONE, whose Birth ranked him not in the extremes, by Education trayned

up in the learned Qualities, by an innated deſire of a *melioration*, a Travailer in forraine parts, at length by accident a Souldier, who at length, ſeeing that *Bellum*, was but *Jactus Aleæ*, making a faire retreate, and reſigning his Sword to *Mars*, retyred himſelfe to the former unforgotten tranquil-

tranquillity of his pleasing and most recreative Studies: amongst the rest, being desirous to breath himselfe of his last and lost laborious times, happened upon the ever-vernant and private walkes of *Naturall Philosophie*, (which are not accessible to all, nor every one admitted,

but onely Students, by their prerogative and Priviledge) where (having an eye not incurious) it being lawfull to enter the very bowels (as I may ſay) of her ſecreſies, not without infinite plea ſure I penetrated her *Arcana*, and opening her *Cabinet*, finding her full of *Curioſities*, and having free

free licence to take what I thought fit, and I culling according to my best fancy and liking, selected none, but what I thought, might not only content my selfe, but generally recreate all: which not without lesse industry than pleasure I having knit up into this *Florum Naturæ*

but onely Students, by their prerogative and Priviledge) where (having an eye not incurious) it being lawfull to enter the very bowels (as I may ſay) of her ſecreſies, not without infinite pleaſure I penetrated her *Arcana*, and opening her *Cabinet*, finding her full of *Curioſities*, and having free

free licence to take what I thought fit, and I culling according to my beſt fancy and liking, ſelected none, but what I thought, might not only content my ſelfe, but generally recreate all: which not without leſſe induſtry than pleaſure I having knit up into this *Florum Natu-*

rę fasciculum, or a *Nosegay never fading*, gathered in *Natures* owne Garden, I so highly prizing them, solely intended to Devote and Dedicate them to your Honour, whose affection to *Learning* was ever sincere; to *Travailers* noble, to *Souldiers* (like your selfe) honourably loving. Wherefore my

my Noble Lord, I beseech your Lordship to accept this Present, and to patronize with your gracious protection this handfull of *Curiosities*, devoted unto you by the Heart and Hand of a *Student*, *Travailer*, and *Souldier*, who with the Poet,

Sint Mæcenates, non deerunt Flacce Marones: bold-

boldly concludes, and firmely resolves with permission, to be ever

Your Honours

most humble

Ro. Basset.

To the Reader.

READER, amongst other passages not long since, I happened on a Stranger, by Language, French; by Education, Learned, by Habit (which many times happens) meane, and contemptible:

tible: But entring into discourse with him, I found him full of exquisite Discourses; and by his being not understood but of few, hee was the more slighted, I out of an inbred respect and honour I had to Strangers, (especially learned) redeemed him out of the hands of an ignorant Host, whom I saw deputed him to

base

base uses and offices; (as to light mens pipes, and the like) and in conclusion finding him full of worth, I entertained him inwardly, insomuch as I taught him to utter such Curiosities, *(whereof hee was full) in our* English Tongue; *assuring my selfe that being understood, he was of sufficient ability to instruct, not without*

vari-

variety of content and pleaſure: ſo that upon ſome expence of time, not with him alone, but other Strangers alſo of the like quality, I deſtinated certain houres for a diſcourſe, which I thought good to impart; for as I may ſay with the Poet,

Scire meum nihil eſt, niſi me ſcire hoc ſciat alter:

which conferences and diſcour-

diſcourſes if they come to thy content, I have gained what I aymed at, and withall an encouragement to continue that Study, whereby I might pleaſe all, if it could be; for Hee muſt riſe very early that pleaſeth all, *teſte Proverbio: If diſpleaſe, howſoever I will continue in pleaſing my ſelfe: and as for ſuch as ſhall deſpicably*

cably misse at my honeſt indeavours, (of which kind there are too many) I muſt attribute their contempt to ſilly Ignorance, the enemy of knowledge, wch is of the condition of a Woodcocke, which is alwayes pecking at any thing that is neare his neſt, although it nothing annoy him: neither will I acknowledge my ſelfe to have committed

committed an errour, Projeciſſe Margaritas ad porcos, *being I had no ſuch intent, which was to inſtruct the not kowing, and to recreate the knowing; to whom I commit and ſubmit theſe as to Impartiality.* Vale.

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CU-

CURIOSITIES OF NATVRE,

Containing many Philosophicall, Naturall, and Morall Questions, never before Resolved.

Divided into foure Centuaries.

Of Love.

Quest. WHerefore is it that many times Love is conceived upon an instant towards an object?

Ans. Because the Eye, being the informer of the intellectuall part, presenting the Object unto it, it in an instant judgeth it appetible, and discoursing with the heart, (which is the seat of the conpiscible or appetible) both conclude the Object to be amiable; and according to the objects perfection, by degrees growes to the vehemency of a violent passion, the appetible labouring (according to its property) to be a professor, and to enjoy its desire.

Of kissing, a token of Love.

Q. *How is it that this act is so much esteemed, and used of Lovers?*

A. This

A. This was first invented by the *Trojan* Wives, who being tyred with the long and tedious travailes by Sea, and being now arrived in the pleasant Country of *Italy*, and loath that their Husbands should any more put to Sea, concluded amongst themselves, that while their Husbands were now a shoare, busied in the Conquest of that Countrey, they would fire the ships, and by that meanes to quit themselves of the feare of any further travailes, which they put in effect: But when they considered the high displeasure of their Husbands likely to come upon them with Death, they resolved upon this way of pacification; which was, that at the returne of them, every wife should use this kind of welcome, by kissing him on

the Lippes, which before that time was not used and knowne; which when the men perceived, wondring and amazed at this novelty of embraces, became indulgent to them, and pacified; whereupon, since that, it never went out of use, but grew rather more and more in request.

Of Dwarfes.

Q. *WHence is it, that Dwarfes are more drowsie and sleepy than others?*

A. Because, ordinarily, their heads are very great, in respect of other parts of their bodies, by reason whereof, their heads have need of greater nourishing: seeing

seeing then a great quantity of nourishment ascends up into the head, so by the same reason it causeth a great quantity of vapours, the which naturall heate not being able to consume, or so soone dissipate, those vapours keepe the sences so much the longer asleepe.

Q. *Wherefore are they more luxurious than those of a great stature?*

A. Because the substance of the nourishment superfluous, in Dwarfes turnes to seed, in stead of the others nourishment of their bodies; although they eat as little in quantity of *Viands*, or no more than the Dwarfes.

Of Smelling.

Q. *Wherfore is it, that flowers ſprinkled, or dipped in Water, ſmel not ſo wel, and loſe much of their fragrancy and ſweetneſſe?*

A. Becauſe humidity and moyſture, being of a contrary temperament, impaireth and extinguiſheth the perfection of their ſent.

Q. *What is the reaſon, that they that have eaten any thing of a ſtrong ſent, (as Garlicke, Onions, or taken Tobacco) do not perceive the malignity of the ſmell ſo eaſily, as they doe which uſe them not?*

A. The reaſon is this; they that

use them, have their throat, pallate; and nostrells glutted with the sent, these parts being next neighbours to the smelling part; therefore themselves smell it little, or nothing at all: As for example, touching or feeling any cold thing with cold hands, one cannot so easily judge of the coldnesse, as with warme.

Q. Why cannot those that have stinking breathes, perceive the stench of it?

A. By the selfe same reason aforesaid; because they have those parts affected and infected with their owne stinke, themselves being disenabled to perceive it.

Of the biting of a mad dog.

Q. *WHy is it, that a man bitten with a madde dog, fals not mad so soone as other animals doe?*

A. It is because that man is of a more excellent structure, and better temperament, than any other sublunary creature; also that he being endowed with a reasonable soule, is not so soone mad, nor so easily besides himselfe as other animals are.

Of

Of a Jeere.

Q. *WHat is the reason, that wee commonly are offended more at a Ieere, than at an angry word?*

A. Because we perceive most times, that an injurious, or angry word proceedes from suddaine passion and choler, or for some revenge against truth, yea contrary to the Conscience and opinion of him that proffers it: but a Jeere proceedes from a contempt and scorne, and purposeth to put one in a chafe and outrage, without any occasion at all.

Of Monsters.

Q. *What is the cause of the generation of Monsters?*

A. There are many; as the superaboundance of Seede, or the insufficiency of the *Materia*, the weakneſſe of the ſeminall vertue, the defect of the wombe, the imagination being abſent from the female at the time of conception, and the conjunction of two animals of different kindes or ſpecies.

Q. *Wherefore doe not Monsters live long after their comming forth?*

A. Becauſe that being imperfect, they are ſo much the more feeble;

feeble; so that feeling themselves out of the wombe, and sensible of cold, which is an enemy to nature, they cannot subsist long, especially in cold clymates; and by how much the more they are imperfect, the shorter time they live.

Q. *Wherefore is it, that* Affricke *produceth more Monsters than other Countryes?*

A. The reason is, because it is extreamly hot, and waters very scarce, and a Countrey very spacious, vast, and sandy; so that all sorts of beasts assemble, and flocke to the Fountaines to drinke, where they couple together, without any respect of Species or kinde, and thence it comes to passe that so many Monsters are there bred: Moreover *Affricke* being a Countrey very hot, (as is said) and heate

being

being a friend to nature, Monsters live longer there, than in any other part of the World of a colder temperature.

Of Women.

Qu. *WHy is it that Women are more desirous of pleasure in Summer than in Winter, and men on the contrary, in Winter than in Summer?*

An. To say truth, they are at all times more inclined that way than men; because they being cold and imperfect, cheere themselves, and are comforted by the heate and conjunction with man: but they are more desirous farre that way in Summer, than in Winter, because the

the heate and dryneſſe of that ſeaſon doth very much temper their coldneſſe and naturall humidity. Men, on the contrary, which are of a hotter temperament, dryer and ſtronger, doe (as it were) languiſh and diſſolve by this heate, which weakens, and much debilitates their ſtrength, and to that diſenableth them: Even as the Sun ſhining upon a fire, much weakeneth the heate thereof. But the intenſe coldneſſe of the Winter enforcing naturall heate of the man inwardly, he becommeth warmer; and the Woman being afflicted with a double frigidity, becomes (as it were) frozen, for their temperature is much more cooled.

Then without doubt, it is far more convenient and fit, that the one Sexe one time, the other ano-

another should affect, than both together, at one and the selfe-same season should be desirous: For otherwise they would overheate themselves, by the too frequent emission and profusion, to the great prejudice of health, and much shorten life.

Q. *Whence commeth it, that those women that admit diversity of men, become lesse fruitfull?*

A. Because that the diversity of temperaments of divers ejections and emissions doe hinder conception, even as the diversity of dishes and viands doe hinder the digestion of the stomacke.

Qu. *Whence happeneth it, that barren women are usually more desirous that way than those that are fruitfull?*

A. Because they naturally are more excrementitious, and com-

commonly they purge not naturally as others doe, by the womans healthy sickneſſe.

Qu. *Why is it that women married very young, are more luſtfull than others?*

A. It is becauſe that kind of appetite is awakened, and provoked in them before its time, and naturall paſſages being opened, that kind of delight much increaſeth in them, and often-times proves a dangerous and pernicious habite.

Q. *Wherefore is it, that women with child, have diſordinate appetites, and a longing to eate unuſuall food?*

An. This happeneth about the ſecond or third Moneth of their conceiving, when the naturall purgation gathers together about the Matrice, for the nouriſhing of the fruite: For if the

the naturall purgation be wholly corrupted, and over charged with some ill humour, this evill imparteth it selfe oftentimes, as by some contagion to the Orifice beneath, and from thence to the stomacke, and causeth her to desire meates of the same quality as that humour requires; so that if that corrupt humour bee participant of melancholy, it happeneth that the party with child desireth to eate coales, tyles, ashes, or some other adust things: If that humour be of the quality of a pricking and biting phlegme, she desires Vinegar, or sowre meates, and sauces of such kind, and so of other humours. But this happeneth not to all women with child, because all have not that naturall purgation so vicious and corrupt: Moreo-

ver,

ver, the wiser sort of them doe moderate, or conceale these kind of desires and longings: The same reason is, for the loathing and detesting that they have to some meates, which seeme hatefull unto them, according to the evill humours which predominate, as aforesaid.

Q. *Wherefore is it, that great-bellyed women have not (or very seldome have) their naturall purgations?*

A. Because the matter that is voyded by them, serveth for the nourishing of the *Embrio*, or fruit conceived.

Q. *Wherefore is it, that women great with a man childe, are more cheerely and better coloured, than those that go with a Female?*

A. It is because in the males there is a great deale more naturall heate; which the mothers doe

doe feele and perceive, and by consequence are better coloured, and more healthy, than when they goe with a female.

Q. *What is the reason, that women with Childe are more tetchy, then when they are not?*

A. It is, becauſe they are then leſſe afraid of being offended ſo long as they are bigge, wherein they diſcover their weakneſſe; for weake and feeble perſons, become more inſolent when they know themſelves cleare out of danger and feare: and great courages contrarily ſhew themſelves moſt in greateſt dangers.

Q. *Why are women more covetous, more crafty, and revengefull than men?*

A. By reaſon of the weakneſſe of their nature; for being not able by force to ſupport and main-

maintaine themselves, they betake themselves to craft, covetousnesse, and discord, which *Cæsar* said, *was the Mother of Assurance.*

Q. *Wherefore are women more heavy at the beginning of conception, than after they have gone some moneths with childe?*

A. Because at the beginning the infant participates not so much of the humours within the body of the Mother, as when it groweth a little bigger; for it is nourished by the naturall purgations, and superfluous humors of the Mother.

Q. *Wherefore hath nature placed the Paps of the woman upon the stomacke, and not lower; as other female animals?*

A. In regard of the preservation of her modesty: moreover, she being an upright, and two-footed

footed creature, and of a singular perfection above all other females, Nature provided her a place more decent for them, and freed her from a great trouble, which were they otherwise placed, would be undecent, and incommodious.

Q. *Wherefore have not men great Paps, and large Dugs, as women have?*

A. Nature frames nothing in vaine: these great Pappes being given to Women as vessels to receive their naturall purgations, which are converted into Milke, for the sustenance of the infant; it was needlesse, that men, that have no such purgations, and is not fit they should suckle their infants, should have any such large receptacles, or vessels.

Q. *But how comes it, that wo-*

mens

mens Paps or Breasts, begin not to rise or appeare, before the age of 12 or 13 yeares?

A. Because then beginneth the time of their naturall purgations, and have them not before that age.

Q. Wherefore is it, that women and children weepe oftner, and with more facility, than men of a perfect age?

A. It is, because both women and children are very humide, & therefore being surcharged and pressed by griefe and vexation, they easily evacuate that plenty of moysture by the way of teares.

Q. Whence is it, that the man and the woman both old, and consequently cold, that the woman is not so easily, nor so soone drunke as the man?

A. By reason that women being

being cold and and moyst, doe more resist the heate of Wine; and old men being dry, and the Wine soaking in, and greatly moystning their bodies, doth more endamage them.

Q. Wherefore is it, that women are more mutable and variable than men?

A. Because they are of a temparament lesse perfect, being more cold than men, and things of more perfection, are lesse mutable: moreover, women being more weake, are so much the more suspicious, and contentious, and suspicion brings alwaies with it a change of will: But let me say thus much in their behalfe, They are more constant in their love than men.

Q. Why doe women make water stooping, and men doe the contrary?

A. Be-

A. Because their bladder stands higher than a mans doth.

Q. What is the reason, that when maidens breasts beginne to grow, they begin to change their voice?

A. Because then the Organ of the voice is wider and lesser closed; which is common, when they are come to the teenes.

Q. Why are some twinnes not so strong as others be?

A. Because the Seede which should have served one receptacle, was parted into two.

Q. Why doe the Paps of maidens when they are in their teenes grow bigge, and not before that time?

A. *Albertus Magnus* saith, the reason is, that then her monethly termes doe begin to have course and increase, and by that

that reason her breasts grow bigge.

Q. *Why hath a woman that is great with childe of a boy, the right dug harder than the left?*

A. Because the Male-childe is conceived in the right side of the Mother; and therefore the Flowers or Termes have more course to the right Pap, than to the left, and so by this reason causeth it to be harder.

Q. *And likewise, why doth the hardnesse of the Pappes betoken the health of the Childe in the Matrix?*

A. The reason is, because her Terms are turned into milk, and that Milke doth nourish the fruite in the wombe aboundantly, and thereby its strength is manifested (as *Aristotle* saith.)

Q. *Why is the Milke of a womans breast white, seeing that her*

Termes

Termes are red, which it is ingendred of?

A. Because the blood well purged and concocted becommeth white, as it appeareth in any flesh, whose proper colour is red, but being sod, it is white.

Q. *How shall one know when a woman hath twinnes in her wombe?*

A. Nature hath given a certaine signe; for when a woman is quicke sixe weeks, or thereabouts; shee then may perceive a seame or stroke downe from the middle of her breasts, to the bottome of her belly, of a darke colour, like a Veine.

Q. *Why haue not birds milke and Paps?*

A. Because Paps would hinder their flying.

Qu. *How comes it to pass that Nature doth produce both man and woman in one body, commonly called Hermophrodites?*

An. Because Nature hath three Receptacles, wherein the seed of man doth flow; the one in the right side, which commonly doth breed the Male; the other on the left side, which doth breed the Female; and the third vessell or receptacle, is that which is in the middle, in which the seed doth fall, whereby the Hermophrodite is begotten, which we commonly terme Monsters; but this is not ordinary, but rather extraordinary; for Nature doth never produce any of these Monsters, but by some extraordinary and lascivi-

lascivious thoughts in the very act, or else after the act, which bringeth sleepe, there to continue in the body of the Female; which I thinke, and some other learned are of my opinion, is a maine cause of these Monsters, called Hermophrodites; and sometimes Nature hath given them that are thus luxurious, no comfort of their issue; for if not Hermophrodites, then they proove fooles and ideots.

Qu. *Why doe some children resemble sometime their Father more than the Mother, which breeds them in their body? and sometime like the Grandsir, or some other of their Kinred?*

Ans. It is according to their youth, whether it bee

father or mother which hath more seed in their vessels than the other, which overflowes the lesser, and being more desirous of lust, which causeth the same likenesse: And againe, it is, when in the very act the man remembers the visage of the Woman, which is a great matter, having it in his thought at that time; sometimes it is like the Grand-father, when hee is thought upon, or remembred in the like action.

Qu. *Why doe those Infants which come out of the wombe at the eight Moneths end, most commonly become weake, and sometimes in danger of death?*

A. Because nature is weak in those women, and not able in regard of their burden, to hold out any longer,

by

by reason of the watery and cold Planet, the Moone, which hath rule in every body whatsoever; and by reason the Moon is retrograde, & ill desposed at that time, is the cause of its death.

Q. *Why doth the infant open the wombe at forty weekes end?*

A. The reason is, (as wee may see in divers fruites) when they be ripe, they easily fal, and so likewise, when the childe is at full growth, then the vessell doth breake, or open, and the tendons, or ligaments easily broken: and therefore, those women which hold out their full time, without their terms falling down in that time, haue strong and lusty children, and live long.

Q. *Why doth either excessive ioy or griefe cause a woman to miscarry?*

A. Sometime extraordinary ioy doth take away the naturall heat, which causeth and giveth life to the seede in the wombe, and so causeth miscarrying: and the very same reason is given for griefe conceived, which taketh away the natural heat from the wombe to comfort the heart.

Q. *Why doth the tongue sometimes lose the use of speaking?*

A. The learned Physitian *Hypocrates* saith, sometime it doth happen through a Palsie, or Apoplexy, which is by a violent effusion of blood and of other thicke humours: and againe, it is the infe-

infection *spiritus animalis* in the Median part of the braine, which is an hinderãce that the vigor or spirit is not carryed unto the tongue; which is the maine cause why the tongue sometimes, is not able to expresse those actions which its office ought to make manifest.

Q. *Why did nature make rather the braine cold than hot?*

A. For this maine reason onely; to temper and moderate the heate of the heart, to the end it might serve in stead of a Fan or cooler.

Q. *Wherefore made Nature Man naked, and without weapons, onely his armes to defend him?*

A. Nature having bestowed wisedome upon man, hath

given him meanes enough to arme himselfe at his owne pleasure, as well against the cold and heate of the aire, as against the blowes of his enemies.

Q. *What is the cause, that children, who are moyst by nature, are not bald notwithstanding?*

A. Because their humidity is intermingled with a temperate heate.

Q. *Why doth Rue, being planted under a fig-tree, grow the better, and receiveth more nourishment?*

A. Because it drawes unto it selfe the sweetnesse of the Fig-tree; or else the Fig-tree suckes away from the Rue a part of his bitternesse, and so being somewat sweetned, it groweth the better.

Q. *Why*

Q. *Why doe old men dye almost without paine?*

A. By reason that all their sences are debilitated, and their rudicall moysture, and naturall heate consumed.

Q. *Why doth sorrow and care make some men to look old and gray before their time?*

Answ. Because they dry up the moysture of their bodie by their Cholericke humour, which is too predominant in them; and indeede Age is nothing but a kind of dryenesse.

Q. *Wherefore are womens counsailes which they give upon the suddaine commonly esteemed happy and prosperous in effect, and those which they give upon long de-*

liberation unlucky and disastrous?

A. Erasmus is of opinion, that their mindes are (for the most part) employed with what they most affect: and upon a pinch, if they bee put to it, they shew much and a quicke wittinesse; for Women are naturally farre more witty than men, but more prone to affect, and sometimes make use of it to extreame wickednesse.

Q. Wherefore is it said, whats a Woman but her tongue?

A. Because antiently they had no other defence, nor weapon but that: but now they have better fortified themselves with tongue, tooth, and nayles.

Q. What

Q. *What kinde of people are those that doe not sleepe in their owne faces?*

A. Women that paint, which put on other faces than nature gave them, under which fained faireneſſe there is a foule pretence of concealing age and wrinkles, but not their deſire of youthfull actions.

Juſtice *Sph. Ph.* pa. 683.
Dialogiſmus.

What Goddeſſe? Juſtice! *Why thy lookes ſo ſterne?*
Not to be wonne from what I once diſcerne.
VVhence born? From heaven.
The̅ ſay who was thy father:
**Meaſure he's cald, and true-faith is my mother.* *Modus.

Why

Why one eare open and the other shut?
To th' good thats ope, to th' bad thats closed up.
Why sword i' th right hand, in the left a scales?
These weigh each act, 'gainst th' guilty that prevailes.
Why art alone? Good company is rare;
These time conduct mee not where good men are.
Why poorely clad? Cause hee that will be iust,
Refraine to purchase wealth and treasure must.

Q. What doe you judge to be most fit for the tranquility of of a marryed life?

A. No married life can be peaceable and quiet, except the man be deafe, and the woman blind; for either of them must conceale some-

things

things: that she being blind, may not be peeping & prying into every action of her husband: & he deafe, that he may not heare his wife brawling continually at home.

Altera luminibus quando caret, auribus alter,
Improba coniugium tale querela fugit.

In English thus:

Where Wives want eyes, and Husbands want good eares,
That Wedlocke seldome causeth jarres and teares.

Of a widow.

Q. *Wherefore is it that no Spaniard of what meane quality soever will marry a widdow, bee shee very young and wealthy?*

A. It hath beene a resolution of theirs from Antiquity, and continueth to this day:

day: and to this effect one of them made this answer,

I will no Widow wed, my reason's sound,
I'le drinke no water wherein one was drown'd.

Qu. *Which is rather to bee chosen for marriage, a Maide or a Widow?*

An. Herein I for my part am put to it: *Hesiod* perswaded his brother to marry a Maide, that hee might traine her up in the path of honesty: but by your leave good old Poet, I like it not; for I had rather chuse a Widow, who having beene vertuously matched already, knows how to tread that path, and that labour is saved in the other it were to come.

Centua-

Centuary 2.

Of Physicke.

Qu. *WHat's the reason that many things as bitter as the medicine, yet purge not in effect so forcibly as the medicine it selfe?*

An. Because it is not the onely quality of bitternesse that causeth purgation, but also the resistance to the concoction: For the medicine cannot be digested, nor concocted by naturall heate, or if it could, it would not purge;

purge; but its principall vertue consists in attracting the humors of the whole body, or from some part thereof, according to their severall vertues; & being insuperable in contention, against the naturall heat of the body, it retires to it selfe, drawing with it, and forcing all out that it meetes withall.

Of Cabage, or Coleworts.

Qu. *WHence is it, that Coleworts are hurtfull to them that are aguish?*

A. By the reason they are hot, and cause the headach, dreames, and slumbers, through their fumes and vapours.

Q. *Wherefore is it, that*

Rue

Rue and Coleworts, are two plants that the one cannot thrive by the other?

A. Because they are both hot, and attracting, or drawing unto them an abundance of moysture from the earth, for their aliment and refreshment, they one starve the other through drought, and for want of sufficient moysture.

Marmalade.

How can it possible bee, that Marmalad being taken before meate bindes the body, & after meat loosneth it?

A. To say the truth, it is all times restringent; but it looseneth by accident, because it is heavy, and by that meanes

meanes it beares downe the meate, and drives it downeward being eaten after meat.

Of containing.

How can it bee, that one glasse full of ashes can receive, and containe another glasse of the same measure full of water?

An. It is because that the ashes being not a continuate and solid body, containe much ayre, which giving place to the water, as to a grosse body, the water fills and takes up the place. Moreover, for the receiving of as much water as ashes, the ashes must bee reasonable warme, or tepide at the least,

leaſt, to the end, that the Ayre by this meanes, and the ſpirit therein incloſed, may be exhaled by the infuſion of the water, and a part of the water it ſelfe may be vaporated by the heate of the aſhes.

The ſame may be ſayd of uicke Lime, which will ceive a great quantity of ater and ſand, the heape owing never the bigger; eauſe (I ſay) the ſpirits it are exhaled in ſmoake, d the water alſo evapora-h, and the ſand comming fill up their places, the ape becomes more ſolid d heavy, but very little, or thing bigger.

But how is it, that a glaſſe full of water, will receive many pieces of money, without

ſpilling

spilling one drop of water?

A. For this experiment, the brim of the Glasse must bee dry, and not moyst at all; and and then the water giving place to the money that shal be put in, will rise up above the brim of the glasse, in the middle in a spherical manner: But if the brim be moist, it will not containe so many peeces of money, but presently runne over, meeting its fellow moysture.

Of Beards.

Qu. *How happeneth it, that some have their Beards thicke, and bushy, and other some very thinne?*

A. Even

A. Even as (saith *Galen*) those trees become greater, more branched, and full of bougkes, that are planted in a fat and moyst ground, than those in a sandy and drie: by the same reason the beard becomes more bushy in them that are of a tender and moyst temperament; and contrary wise, thinne to those that have a flesh more hard and dry: Nevertheless, it may happen also through a greatnesse of heate, which much opens the pores, that the matter of the haire is exhaled sometimes, and comes forth; and by that means the beard becomes very thinne; for the haire proceedes of certaine fuliginous or smutty exhalations, which become thicke

thicke and hard, and taking root in the flesh, bud out (as it were) through the pores, and are nourished by the humidity and excrements of the body: if then this matter cannot issue forth at the Pores, they being stopped up or closed, or on the contrary, they being very open, the beard growes very thinne.

Q. *Wherefore is it, that wee are ill conceited of them that have their haire of one colour, and their beard of another?* Witnesse *Martial* against *Zoilus.*

Zoilus *red headed, and blacke bearded too?*
What? squint-eyd, and stump-footed in thy shooe?

Thus

Thus markt, thou art a knave,
or else there's none:
If thou art good, ten thousand
'tis to one.

A. Because the diversity of colour of haire proceeds from the diversity of humours: one and the selfe same man having divers humours predominant in him, is commonly, inconstant, dissembling, and mutable: I speak of him as by nature so; who, nevertheless, by grace and discretion, may overcome his constitution, and maugre his ilnesse of temperature: as *Socrates* said of himselfe.

Of

Of Maids.

Q. *Wherefore is it, that Maidens having past the age of ripeness, and loosing that time of marriage, become pale-coloured, and yellowish?*

A. By the reason of the retention of the superfluous humours, which are evacuated by the consummation of Matrimony; and those corrupting within them, vitiates the blood, and brings them into great and dangerous diseases, which can very hardly be cured, but by marriage.

Of

Of Hares.

Qu. *How is it, that the Hare sleepes with her* ...*es open?*

A. Because her eye-...ds are not large enough to ...over her eyes. The like ...so is it, as many doe ...port with many other A-...mals, as the Lyon him-...lfe.

Of Lyons.

Q. *Wherefore is it, that the Lyon hates the* ...*pe so extreamly?*

A. It is because the Lyon

is generous, free, couragious, and without deceit: the Ape contrariwise, is a beast full of deceit and trickes: which antipathy is the cause of the Lyons extraordinary hatred against him. Some are of opinion, that the flesh of the Ape is very medicinable to the Lyon, which the Lyon knowing by a naturall instinct, (as many other beasts doe naturally know remedies fittest for them) hee suddainly falls upon him, and devoures him.

Of

Of Wolves.

Qu. *WHerefore is it, that the Wolfe discovering a man, before the man him, is said to take away the mans breath?*

A. I (saith the Author) have divers times found this to bee false by experience; although some are of opinion, that it is done, not by being first perceived by the Wolfe, or perceiving him first, as the Poet saith, *Lupi Mærim videre priores:* but because hee hath a kinde of a charming breath to stop our breath, by corrupting the ambient aire that we are

in for that instant. But I rather suppose, that this happeneth not but to faint-hearted, and weake cowards, which are stricken into a maze and astonishment, which is a cause that the naturall heate retires inward, neare about the heart; so that the outward parts being destitute of heate, become as it were benumb'd, and shake as those doe through extreame cold in the winter.

Q. Whence comes it to passe, that the flesh of a sheepe bitten by a wolfe, eates farre tenderer than others, & the wool is more apt to breed lice & vermin?

A. It is because the breath of the wolfe is very hot, and attenuating the flesh by his heate, makes it more tender; and by the same cause the

wool participates the alteration of the flesh, and is more subject and apt to putrefaction, and to breed vermin. This is the solution of *Plutarch.* *Plut. Sympos. Lib 2. quest. 9.*

Q. *Whence is it that the wolfe is sayd, never to see his syre nor whelpe?*

A. Because the Wolfe after his coupling with the female, smells very ranke and strong, farre more than before; the smell being augmented by the motions of the humors which are in the coupling: wherefore the other wolves in a rage fall upon him, and worry him to death, and teare him peece-meale: and by that meanes he shal never see his whelps, nor they him, nor their owne which they shall beget. The

generall opinion of Hunters is, that the Bitch-wolfe never couples with the Male but once in her life, which is the cause that many Male-wolves follow her when she is proud, and fight; and while they are all fighting, if any one of them couple with her, all the rest fall upon him, and kill him.

Of Mules, Male and Female.

Qu. *WHy is it that the Mules beget not, nor the Mules can conceive?*

A. Some are of opinion, that this proceedeth from their being ingendred of two divers and very different *species*,

cies, or kinds of animals; (for the Horse is of a very hot, and the Asse of a very cold temperament by nature) they have not a disposition requisite for generation and conception: Or rather, because Nature doth abhorre the generation and propagation of monsters; and Animals being engendered of two different creatures (as these are) being monsters, Nature will not permit, that their generation shall extend or enlarge it selfe any farther. This reason is generall, and the precedent is particular, but both probable; nevertheless it is observed, that Mules have sometimes conceived & brought forth.

Quest. *Wherefore is it that Mules are stronger, sounder,*

and longer-liv'd than Horses or asses, being they participate of both natures?

A. Because by the providence of nature, the defect of generation which is in them, is recompensed by their other qualities; or rather, because of the great heate of the horse, and the coldnesse of the Asse being mixed together, doe make a good temperamẽt by the strength, healthinesse, livelinesse, and long continuance of the *Mulet*, which partakes of both Species.

Q. Wherefore is it, that the Mulets participate more of the nature of the Asse, than of the Horse, being that the Horse is greater both in courage and fiercenesse, and more generous than the Asse?

A. Be-

A. Because the Asse is of a melancholicke constitution, and by consequence more desirous of copulation, lust, and venery, by the reason whereof, her seede is predominant in the generation of the *Mulet*: or rather it is, because the seede of the Asse being of a colder temper, than that of the Horse, is more tenacious or retayning.

Of Drunkards.

Q. *Wherefore is it, that great drinkers are said to gather death, whence others gather life?*

A. By the reason of excesse; for *Plures enecat intẽperantia quã gladius*: Excesse killeth

more than the sword: and by this meanes their foreheads oreshew to the world, their more than brutish affection, by the variety of pimples, the rubies on their noses, the redneſſe of their eyes, the trembling of their hands, their stinking breath: and as their bodies batten, so their soules wither, and themselves accelerate their deaths as immature by their intemperance; As Saint *Austine* noteth; *Multi manducant & bibunt in hac vita quod postea in inferno digerant. Many eate and drinke that in this life, which they must afterwards digest in Hell.* And *Diogenes* called these men the *Charybdes* of life: For the *Charybdis* swallows what the sea

sea brings to it, and casts it up againe: but these swallow up rivers and lands, but never cast them up againe.

Q. Wherefore is it, that teares are frequent and usefull to your Maudlin drunkards?

A. The reason is, that the shedding of teares, is a great ease to them, by the effusion of the superabundant humours in the head; for the braine is filled with vapours, which is much eased by such teares, and by consequence they: as *Tibullus* acknowledgeth thus. Lib. 5. Eleg. 5.

Sæpe ego tentavi curas depellere vino,
At dolor in lachrymas verterat omne merum.

In

In English thus,

By wine I oft have try'd t'expell my cares,
But they converted all my wine to teares.

Qu. *Wherefore is it that to a drunken man every thing seemes two?*

A. These questions are not for a triviall understanding to resolve; but I will doe my endeavour to enucleate what you propose. The reason then is, that by the abundance of humectation, or moistning the tender muscles of the eyes more than ordinary affected and contracted, they divert and distract the eyes, the one being forced upwards, and the other downewards. There-

fore

fore both the eyes doe not direct themselves to one marke or object, which causeth the sight to be double, each eye directing it selfe differently.

Qu. *How doe these pot-companions excuse themselves?*

An. Certainly (I thinke) out of *Anacreon* thus:

Fœcunda terra potat,
Hanc arboresq́; potant,
Et potat æquor auras,
Ipsumq́; Luna Phœbum.
Quid ergo vos sodales
Po[redacted] me vetatis?

In English thus:

The fruitfull Earth doth drinke,
The Trees drink earth I thinke:

The

The Sea drinkes Ayre I weene,
The Moone drinks *Sol* agen.
Then Blades why should wee fall
From drinking? Knock, and call.

Qu. *What kind of life is most fit for these kinde of Animals?*

An. In my conceite the life of Frogs; for they having liquor enough, yet croake for more, that is, for fresh raine.

Quest. *How is it that Wine workes contrary and different effects in the drinkers?*

An. The Sunne melts the Ice, and hardens † [redacted], by the diversity of the subject whereon it operateth. So Wine, not of its owne Nature, but by the nature of the bodies into which it is powred, they being not all

† Clay

of

of one temper, workes divers and different effects: The melancholy man becomes fearefull without any manifest cause, and steales away, and starts as fearefull at every noise: hee talkes of nothing but Ghosts, and dead men, or on the Scripture; and is never more religious, than when hee hath got a cup or two. The phlegmaticke becomes heavy, dull, and stupid: The sanguine hee laughes, sings, dances, and spends himselfe in mirth: The Cholericke hee puts all the rest in a confusion, and quarrels: There I leave him. So *Horace* expresseth these different effects thus:

Seu tu querelas sive geris iocos,
Seu rixam & insanos amores,
Seu facilem pia testa somnum.

In English thus:

Whether a iest thou dost produce,
Or brawles, or love, or sleepe,
(sweet iuyce)
Yet still deare jug I will thee hugge.

Q. *Why doe these men usually beginne from halves to whole ones, and from pints to gallons?*

A. Not without reason; for lesser draughts cannot so soone exatiate as the greater. Nature would bee disturbed by the greater quantities

ties of draughts, but by the lesser (as it were by use) it will beare the greater; as *Milo* carryed his calfe, and by continuall custome carryed him when hee was an Oxe.

Q. *What's the reason, that any of these falling into a Dropsie, and being they are full of Water, yet are afflicted with an unquenchable thirst?*

A. Because, even that moysture to them is salt, and as it passeth not away from them, it corrupts and dryeth the mouth of the stomacke; and they are feverish likewise. Furthermore, by how much the more big their belly grows, the rest of the body is so much the dryer.

Q. *Why*

Q. *Why hath nature given man a narrower & straighter belly, than to other Creatures?*

A. That it may teach us (as Saint *Chrisostome* saith) to bee (as we ought) contented with a little: For many have more hungry and bigger eyes, than their bellies. Hence is the Proverb, *The eye is bigger than the belly*: Or, *'Tis easier to fill the belly than the eye.*

Q. *What, or who are the companions of* Bacchus?

A. *Panthereæ, Tigres, Bacchũ*
Satyrique sequuntur;
In vino feritas, iurgia, probra,
Venus.

In English thus.

Panthers, Tigres, Satyres follow Bacchus:
Lust, fury, brawles, all these by wine will thwacke us.

And

And herein is shewne the effects of Wine in the diversity of persons and companies. By Panthers and Tigres is meant fury and cruelty, which are, and have beene often exemplyfied by suddaine stabbings, and death on both sides. By *Venus* and the *Satyres*, lust is understood; for many being well heated in the Kidneyes by Wine, are very forward to that action, all which conclude the verse to bee Authenticke.

Q. *But who were Diogenes his Parasites?*

A. *Diogenes* the *Cynike*, when he saw Mice come upō his Table; said to himselfe;

Καὶ Διογένης παρασίτες τρέφει:

Even *Diogenes* himselfe, feedes Parasites.

Q. *What*

Qu. *What wine is best?*

An. That which pleaseth foure of the Senses: The eyes by the colour, the nose by the fragrancy; the palate by the taste; and the eares by the good report; for good Wine needes no bush.

Quest. *What is wine good for?*

An. It is most usefull many wayes.

First, it makes a man forget crosses and misfortunes, as a Poet sayd truely:

Et jam deficiens, sic ad tua verba revixi;
Vt solet infuso vena redire mero.

In English thus:

Thy words so cheer'd this fainting heart of mine,
That 'twas as briske as when I drinke briske wine.

Secondly, it causeth sleep. Thirdly, it is an Antidote gainst sadnesse, and it is as were a life to man: It is e Guardian of health, it omforteth naturall heate, d disperseth it all over the ody; it tempereth the choricke humours, and exells them, and melancho- in like manner. Contra--wise, it causeth the Apoexy, Crampe, Epilepsie, emicrany, stupefactions, d cold passions by the exsse.

Qu. *Whether doth the drin- drink the wine, or the wine drinker?* A.

An. Both while you have it in the cup, the Wine is in your power: but when you have dranke it, you are in the Wines.

Quest. *What is drunkennesse?*

An. A learned man speaks of it in this manner: Drun-
"kennesse (saith hee) is a
"complementall Devill, a
"sweet poyson, a pleasing
"sinne, which whosoever
"hath, (Drunkennesse he
"meaneth) hath not him-
"selfe; and hee that com-
"mitteth it, committeth
"not that one sinne, but he
"is all sinne. A Drunkard
"is sport for the Devill, a
"laughter to the World, a
"beast to himselfe, and falls
"so often in jest, that at
"the last he falls for ever.

Q. Whe-

Qu. *Whether can those sins which are committed by a drunken man, be any wayes excused?*

An. Aristotle asketh this same question, and answereth himselfe thus: Hee that being drunke, committeth any fact, ought to be doubly punished, as well for being drunke, as for committing the fact.

Qu. *Can there be no remedy for this, nor cure for such a disease?*

An. Plautus was of opinion, that it were as easie to make Ivory black with Inke, which cannot bee, as to prescribe a meane to these men. And *Horace* was of opinion, that a man were as well able to part two Bulls in fight, as to stint two drunkards of their

their liquor. But in ancient times amongst the *Persians* it was forbidden by the law, that no man should urge or force another to drink more, than what himselfe thought fit: Which law, if it were in force in these dayes, many inconveniences would bee prescinded and taken away, and many lives saved.

Q. *What was the reason, that the Ancients alwaies brought in the picture of death at their merry meetings?*

A. That thereby they might containe themselves within the limits of judgement, sence, and understanding.

Of

Of discord and fighting.

Qu. *OF what is man most in danger?*

A. Of what he ought not; (that is to say) of man: For *Homo homini Lupus: Man to man is a Wolfe*: No evill more frequent, and none more forcible; storms have their presages, buildings crack before they fall, and smoak foretells fire: But the destruction of man and man, is most commonly suddain; is more closely carryed, by how much the more neare it is; for many have the shape of man, but the cruelty of beasts themselves.

Q. *How may a man best revenge himselfe?*

A. First, if hee shew himselfe to be good and honest. Secondly, if he seeke no revenge; whereupon S. *Chrysostome* saith, *If thou wilt bee revenged, be silent, and by that thou woundest deeply.* For it is a great vertue, if thou hurtest not him by whom thou art hurt: it is valour and fortitude if thou being hurt, dost remit, and forgive it; and it is a great glory, if thou forgivest him, whom thou canst hurt, and wilt not: for *Posse, & nolle nobile est.*

Q. *By whom is a man most hurt?*

A. By himselfe. It is an old saying, but a wise one: *Nemo laditur nisi a seipso*: no man

man is hurt but by himselfe. By the example of *Iob*, whom neither the divel, enemies, friends, wife, losse of goods and children, affliction of diseases from top to toe, from head to heele, could not hurt, but all these were by him overcome, in not hurting himselfe by impatience.

Q. *What hard thing is broken by softnesse?*

A. St. *Chysostome* answereth, *Oratione molli ossa confringi*: That bones themselves are broken by softnesse, *id est*, gentlenesse of speech: and

Frangitur ira gravis,
Si sit responsio suavis.

In English.

Anger fierce and wild,
Is tam'd by answers mild.

Qu. *What are the best and worst manners of requitals?*

A. Five, as I observe.
Not to requite a good with good is evill;
Bad to requite with bad, 's a tricke o' th' Devill;
Bad to requite for good, is most unjust;
Good to requite for good, is good and just;
But good for ill is best, so judge we must.

Q. Which of the two is more sufferable, a Tyrant, or hangman?

A. It is an easie question, and yet a question: *Antisthenes* the Philosopher was of opinion in behalfe of the Hangman. For saith hee, the Hangman kills the nocent,

cent, but the Tyrant the innocent.

Of Money.

Qu. *WHat, and whence is money?*

A. Let her speak her selfe, for when shee speakes, all mouths are stopt: nay, can perswade more by silence, than *Cicero* could with his Eloquence, yet this she sayes of herselfe:

Terra fui primum, latebris abscondita diris:
Nunc aliud regnum flamma nomenq; dederunt:
Nec jam terra vocor, licet ex me terra paretur.

In English thus:

I first was earth, enclosed deepe in ground,
The fire for me another name hath found,
Through earth the earth I sway where I abound.

Of Meteors.

Qu. *WHat is the reason of the Meteors?*

An. The word Meteor signifies a thing drawne, or lifted up on high, because these imperfect bodies are engendred of exhalations, or of vapors of the earth & water,

ter, and those are called Meteors: and seeing that they are engendred not onely on high, but also below, and within the concavities of the earth, those that write of this subject are very different in opinion.

Qu. *Wherefore is it, that sometimes we seeme to see the Starres fall?*

An. Those are not Stars, but Meteors caused of exhalations, which being not great in quantity, and drawne up to the lower Region of the Ayre, taking fire, fall in the likenesse of a Starre.

Q. *What is the cause of the* Ignis fatuus, *that either goes before, or follows a man in the night?*

An. It is caused of a great

and well compacted exhalation, and being kindled, it stands in the aire, and by the mans motion the Ayre is moved, and the fire by the Ayre, and so goes before, or follows a man: and these kind of fires or Meteors are bred neare Execution places, or Church-yards, or great Kitchins, where viscous or slimy matter and vapours abound in great quantity.

Of Hayle.

Q. *What is to be thought the cause of Hayle?*

Ans. When by vertue of the Sunne and Starres a vapour is elevated, it ascends

to the middle Region of the Ayre, but enters no farther; which the environing cold by reason of its thinnesse penetrateth, and driving out the warmth, beginnes to turne the parts of the vapour into water, and to thicken it; but the cold (because it is great) congeleth those parts already turned into drops, and fluide into a hardnesse, and generates a greater or lesser Hayle according to the diversity of the cold and the vapour. Sometimes also a vapour in the middle Region of the Ayre is converted into drops, which in falling are congeled in the lowest Region of the Ayre by *Antiperistasis*; and those drops

Explicand. hic terminum.

by meeting together, in their falling are congeled into a three-squar'd or angular haile, and not spherical, or round.

Q. *Wherefore is it, that this watry impression is more frequent in the Spring, than in any other time of the yeere?*

A. Because the Spring is hot and moist by its temperature, and by consequence most apt for the generating and elevating of vapors. For Summer being hot and dry, dryeth up, and exhausteth the vapors. Winter is cold, and dry; Autumne likewise cold, but moist; and these two last Quarters of the yeere many times permit not the vapors to bee dissolved: For the *materia* of the haile

hayle is very hot, and therefore thinne and rare; and is the sooner penetrable and convertible by the encompassing cold. By the same reason it is, that warme water in Winter will sooner be frozen than cold.

Of the small Hayle, and Snow.

Q. V V *Herefore is it, that in* March *the Haile is usually smaller than at other times?*

A. Their generation is the same, but in quantity of heate different; for being elevated up into the middle Region

middle region of the Aire, but in a lower place than the greater Hayle; and by the cold being converted into droppes, which are congealed extrinsecally before their fall into the forme of Haile; but intrinsecally, or inwardly, by reason of the defect of cold they are softer, and of the nature and quality of snow.

Q. *Whence then proceedes the snow?*

A. Out of a hot and moyst vapour drawne up to the lower part of the middle Region of the aire, into which vapour the encompassing cold entereth, by the reason of the vapors thinnesse, melts it into water, and congeleth it in time into the

the similitude of rosed Wooll; yet many times the snow while it falls through the lowest part of the aire, is dissolved into raine, by reason of warmth being then there: and thence it happeneth, that at one and the selfesame time, snow falls on the hills, and raine in the valleyes.

Of Raine.

Qu. *WHence is the raine produced and generated?*

A. When by the vertue of the Sunne, and other *Astres* or Starres, a hot, moyst,

moyst, fumous, and grosse vapour is drawne up to the upper part of the lower, or to the lower part of the middle Region of the ayre, and is dissolved into a cloud, and the cloud into water, and by its weightinesse tending to its center, fals, as being of a watry substance, and falls in drops upon the earth, and falling in greater drops, it is commonly called a shower, but falling in a lesse ponderous manner, and with longer continuation, we cal it raine.

Q. *Whence is it, that sometimes the raine seemeth to be red*

A. By the reason of an adust and dry earthlinesse, which is mingled with the vapours that are elevated in

in a time of warmth.

Of Dew.

Qu. *Whence then, hath the dew its cause?*

A. The Dew is generated by a vapour weakly hot, grosse, and moyst, which is elevated not much from the lowest part of the ayre, and condensated, or thickned by the nightly cold, and dissolved into a water; even as in an *Alembicke*, the vapour ascending, is converted into a water: But the Dew most commonly falleth in the evening, for at that time the lowest region of the aire is

of

of a colder temperature.

Q. *Wherefore is it, that sheepe feeding on a Dew fallen on the grasse, dye of the rot?*

A. When a vapour participates much of the ayry moysture, (which is slimy and sweete) and is dissolved into a Dew, and falling upon the grasse and hearbs, by the operation of the Sunne, the watry part is exhaled, leaving a kinde of mealy substance, like a Sugar upon the leaves of trees and herbage, and that is our now *Manna*. And by the selfe same causes *Laudanum* is also generated in the Aire. The sheepe then being much taken with the sweetnesse, eate beyond their measure, and

surfet; whereupon the gall being over-filled with choler, (this kinde of dew breeding it in them so abundantly) breakes, and that bile or choler, gnawes and corrupts the Liver, the Liver the Blood, and the Blood the whole Body. Sometimes, by the meanes of this Dew, the Liver is oppilated, obstructed or stopped, which is the cause of a generall disease and death in the flock. *Albertus Magnus* testifieth himselfe, to have seene these experiences.

Of

Of Frost.

Q. *WHence proceedes the Frost?*

A. Almost in the same manner it is generated as the Dew, I say almost, because a greater and more intense cold is required for the production of the frost, than of the Dew, that it may not onely dissolve the hot vapour into water, but also congeale it when it is dissolved.

Of Springs and Fountaines.

Qu. *WHence have Fountains and Springs their beginnings?*

A. The earth in its womb hath many concavityes, and hollow veines and passages, in which, (because nothing can be empty) certaine vapours being raised from the earth, are dissolved into water, and sticking to the sides of those veines, destill into drops, & cause little streams, which meeting together from all those parts in a lower place, make a current, and breaking forth make a spring.

Q. *Where-*

Qu. *Wherefore is it, that some springs are constant, and some increase in the Winter, and decay in Summer?*

An. By the reason of the disposition of the place of their beginning, and mutation of the qualities. For the more solid Hills, whose secret passages the exteriour ayre cannot easily penetrate, doe utter more constantly their waters: for the former vapours being dissolved into a fluent liquor, and that there may not bee a *vacuum*, or emptinesse, other vapours succeed, and are likewise dissolved. But the Hills that are porous, that have open orifices, or passages for the exterior ayre to penetrate, especially in Summer, doe not containe

containe the vapors, for they are dryed up by the exsiccating quality of the Ayre.

Q. *Wherefore is it, that the springs are warme in winter, and cooler in summer?*

A. The cause is from the fortification of the coldnesse of the cavernes and holes within the earth. For in winter, when the pores of the earth are stopped up by the exterior cold, and the hot exhalations not finding a way out, are there detained, and warme the vapours, the vapours consequently the waters, in so much that they are usually seene to reake, & smoake: but in Summer the pores being open, the exhalations easily passe, and are drawne out. And the coldnes

of

of the cavernes kept in by *Antiperistasis* by the exteriour heate, cooleth the vapours and waters.

Q. *Wherefore is it, that the Bath is so warme and coole, and so different in qualities?*

A. The reason and resolution of this question *Philosophy* gives, affirming in generall, that those Baths which are warme, receive their heate by passing through the veines of sulphury, and burning Mineralls. But the diversity of the Springs proceeds from the various and divers permixtion of the first qualities, by the concurse of the influences; also by reason of the diversity of the Minerals and earths by which they passe.

But

But to give a reason for the strange effects and qualities of some waters, it is very difficult, referring that to the hand Omnipotent.

Qu. *Which kind of waters are thought to bee purest and best?*

An. Those that are lighter in weight, purer in substance, not standing, but continually running over a pure earth towards the East and therefore these kind of waters are more usefull in medicine than any other, by reason of their purity and vertue.

Q. *Whence then are the Rivers caused?*

An. The causes of Rivers in respect of their beginnings, are the same with the springs:

ſprings: A River is made by the concourſe of divers waters; as from the ſpring *Ior* and *Dan*, which iſſue out at the foote of *Libanus*, the river *Iordan* is produced, & ſo likewiſe many famous rivers have their like beginnings and denominations; and all theſe run into the vaſt body of the devouring ſea.

Of the Sea.

Qu. *WHereſore is it, that the water of the ſea is ſo ſalt?*

A. It is a generall opinion, that the ſaltneſſe of the ſea proceedeth from the mixture

mixture of the aduſt terrene dryneſſe, elevated by the power of the Sunne, and mingled with the moyſt vapours that fall into the Sea; and by the ſame reaſon, the water that is ſtreined & dreaned through aſhes, becomes bitter: moreover, the heate of the Sunne continually raiſeth the ſweeter and lighter Waters, leaving the terreſtriall earthineſſe. But the Rivers that runne out of the Sea, and (as it were) are ſtreyned through ſands and earth, flow not to us ſalt or bitter, but become ſweet, leaving their ſalt qualitie in the earth, and ſand behinde them; and returning againe into the ſea, do much temper

and abate the saltnes thereof: but many are of opinion, that it was salt in its first creation.

Q. *Wherefore is it, that the sea ebs and flowes?*

A. The cause hereof is attributed to the Mistresse of moysture, the Moone: for at her increase or decrease, it is certaine that the humours almost of all things doe change and alter. Wherupon the Moon running under the Sun, (which happeneth in her change) the light of both being hindred, cannot subtiliate the ayre, which being grossened, is turned to water, and the encrease of the Sea is augmented in substance, & a flowing must necessarily follow: but the Moone being

in opposition of the Sunne, (which happeneth in her ful) disperseth her light all over the inferiour bodies: neither is she a hindrance to the Sun, for the imparting his light and power to the Sea; and hereupon the water of the Sea, which by the reason of its grossenesse contayneth vapours, becomes thinne, ascends and flowes like the droppes of warme Milke; and this encrease is not in substance, but by accident, by the rarefaction: But in the interposed *quartiles* of the Moone, the Sea encreaseth and decreaseth by the like causes. In the first *quartile* the Sea decreaseth: in the second it increaseth accidentally by

the way of rarefaction: In the third it decreaſeth by the rarefaction, by the decreaſing of the light: In the fourth the Moone comming nearer the Sunne, the ſubſtance of the Sea againe increaſeth by the thickenning of the ayre. As for the foure quarters of the day naturall, the Sea imitates the motion of the Moone: For while the Moone upon the Horizon aſcends towards the middle of the Heaven, the Sea increaſeth and floweth: But the Moone declining from the middle of the Heaven towards the Weſt, the Sea decreaſeth, and ebbes.

Againe, the Moone going forward to the Weſt-ward, to-

towards the corner of the night, the Sea increaseth, and flowes: but the Moone ascending from the corner of the night towards the East, it decreaseth and ebbes. Which when the Grand Syre of Philosophy, *Aristotle* could not comprehend and conceive, cast himselfe into the Sea, saying, *If* Aristotle *cannot comprehend* Euripe, Euripe *shall comprehend* Aristotle.

Of the Earthquake.

Qu. *WHerefore is it, that the Earth many times trembles, which we cõmonly call Earthquakes?*

An. When in the bowels and entrailes of the Earth a great abundance of vapours being included, cannot finde away out, in the day time by the Sunne are warmed and subtiliated, and in the night are againe grossened by the cold, and being moved by both these meanes, seeking a vent, they shake the sides of the earth, and cavernes, or hollow places, and many times breake it, and make it tremble, but oftener in the night: And if they finde no issue, many times they raise the earth in the manner of a hill; where if a rupture be made, they cast out ashes and stones, and cause as it were *Abysses*, and bottomlesse places:

which

which happening neare unto Rivers, they swallow them up for a certaine distance: but if these vapours happen under the current it selfe, they force the water over the bankes, and cause a particular deluge and inundation.

Qu. *Wherefore is it, that generally the Pestilence follows Earth quakes?*

An. These vapours and spirits thus encloſed, if they be venemous, and break out, they infect and corrupt the Ayre; whence in the places where this happeneth, a particular Pestilence must of necessity follow, and mortality.

Of Windes.

Q. VV *Hence hath the winde its production?*

An. The Winde is a cold and dry exhalation, moved up and downe laterally about the earth: For when it is hot, it strives to passe through the regions of the ayre: but the cold of the middle region of the ayre meeting with it, beares it downe; which exhalation (by reason of the heat that is detained in it by its earthinesse) reascends, and is againe by the cold with violence cast down towards the earth. But through the heate by

by which it alwayes tends upward, & likewise through the meeting of other exhalations, it is not moved directly towards the face of the earth, but side-long, and that is called Winde.

Q. Whence is the whirlwind?

An. When two opposite Winds, equall in force, doe meete, oppose each other, either the one is repercussed or driven backe; or descending from above downward, and hath another wind in encounter which is ascending, and so by their contention turne round, and take up with them wooll, straw, leaves, & the like. By the oppositе winds are meant, those that have their beginning frō divers parts of the earth, as East

West, &c. which are the foure principall. And by the encounter of an East and South-winde, a South-east winde blowes, and so of the rest.

Of Thunder, and Lightning.

Qu. *WHerefore is it, that thunder maketh a sound so terrible?*

An. By the reason of the violent eruption through the clouds in this manner: when by the vertue of the Sunne and other Astres a vapour is drawne up, and with that an exhalation even to the middle Region of the Ayre, the vapour including or en-

com-

compassing the exhalation, thickens it into a cloud: The exhalation included being pincht with the coldnesse thereof, remaines within, and fortifies it selfe, and forcing it selfe against the sides of the ambient cloud, by motion to and fro is kindled, and not finding a way out, it violently breakes the cloud: and especially when another cloud is about it, and that lower resisteth more strongly; for then the exhalation being not fired, cleaves the cloud, and in the going out, by the vehemency of the motion enkindles, and so causeth the noise and sound, and this noise is called Thunder, and the coruscation or glittering is the Lightning, although

although this bee at one instant, yet we see the Lightning a good while before we heare the crack, by reason of the subtilty of the sight: and we many times see the fire, and heare no sound, especially in the evening in summer.

Q. *What is the reason of that?*

A. Because, unlesse the sound bee very great, before it comes to the eares, it failes by the way of multiplication, as it comes through the ayre, or by its weakenesse informes not the aire, nor the aire our eares; and that the cloud is broken by the heating of the exhalation, and by the violence of the eruption through the cloud

cloud, the sound or noyse is made, which is manifested by Cheſt-nuts roasting in the fire, and by a bladder blowne full of winde, which beeing violently preſſed, breakes and gives a cracke.

Q. *Wherefore is it usually said;*

Winters thunder, and summers flood,
Never brings to England *good?*

A. Becauſe that either of them, in the clymate being unnaturall, and out of season, are hurtfull. For in hotter clymates thunder is frequent, by reason of the heate there abounding, frō whēce it is generated: but Northerne clymates, as *England* is,

is, are of a cold temperature, and so not apt in Winter to breed such vapours and exhalations, by which it is caused: and that happening (which is rare with us) no question but it portendeth an ill disposition of the aire, which produceth divers effects, according to the qualities thereof. But for the summer-floods, it is aparant, that they bring with them their inconveniences, as the decaying of grasse, hay, corn, and the like; and sometimes bears before it edifices, bridges, mills, trees, and many other very prejudiciall accidents.

Q. Wherefore is it, that the lightning is said to goe with the thunder?

A. The

A. The Lightning is said to be oftententimes an exhalation very sulphury and venemous, which violently breaking out of the cloud, by its force, penetrative power, and subtilty, tears down trees, and sometimes fires them and steeples, (as *Paules* was by the melting of the Lead) destroying cattle, demolishing and consuming metalls, and whatsoever resisteth it; and sometimes a bolt comes with it, which by the power of the fire and influences, being decocted out of a vapour, and an exhalation both terrestriall and mineral, & breaking through the cloud, is, as it were, shot directly downewards, and sometimes breakes downe Walls,

Walls, and bringing with it many sorts of disastres.

The Whiteway.

Qu. *What is that, which in a faire night is seen in the heaven like a broad path?*

A. To omit the erroneous opinions of the Ancients, it is now generally held, that that whitenesse, which appeares in a bending length in cleare nights, and faire, proceedes from a confused light of many little stars, which are in a small part of the heaven, and the weaknesse of our sight being not able to perceive them, by reason of the great

great distance of the Firmament where they are fixed, we discerne not them, but their confused light; and then it can be no Meteor, as some held.

Of Apparitions in the Aire.

Q. *Wherefore is it, that sometimes there appear strange colors in the aire?*

A. The diversity of colors which seeme in the aire, proceed by reason of a thick and dark cloud, which is interposed betweene our view and certaine burning exhalations; so that when wee see these flames through the cloude, it seemes to

to us to be of divers colors, but most commonly red, and sometimes blew, when the cloud is more moyst: which colours are caused by the confusion of light and darknes; as we ordinarily see by experience in our fires: for if the smoak be grosse & thick, the flame passing through it, shewes us the like colors. It appears also in the necke of a Pigeon, or a Peacocke, or in mingled colourd silke; for al these things seem of another different colour, according to the reflection of the light.

Q. *Wherefore is it, that the Heaven sometimes seeme to be all of a flame?*

A. Because of the fiery matter which is above the cloud through

through which we looke, be great in quantity and thinne, it seemes to us also, that the whole heaven is flaming; and if it bee very crasse and thicke, it appeares to us to be like blood.

Q. *Wherefore is it, that sometimes wee heare divers noyses, and sounds above in the Aire?*

A. Without doubt, that happeneth in the aire, when the exhalation detained & enclosed in the cold clouds, makes a way out by breaking and tearing the cloud, as wee said before of thunder. Nevertheless, fearful, ignorant, and superstitious people beleeve, that it is the very sound of a Trumpet or Drumme, as the true

true messengers of great warres presently to ensue, and I seeme to see certaine troupes of Horsemen ranged in *Catallia*, and many other terrible things according to the feare or apprehension which they conceive.

Qu. *Wherefore is it, that circles are often seene about the Moone, and other Astres?*

An. The circle that is many times seene about the Sunne, and Moone, and other Starres, proceeds from a cloud which is equally condensed or thickened, but somewhat thinne; and being justly interposed betweene the Moone and our view, the Moone darting her rayes through the cloud, causeth an apparition of a round circle,

cle, in a similitude of her owne rotundity, which the *Greekes* call *Halo*: but if the interposed mist or cloud doe not cover (as it were) the whole face of the Astre, it appeares but as a semicircle.

Qu. *Wherefore is it, that sometimes a plurality of Suns and Moones doe appeare?*

An. The reason of this is, that when a cloud is obliquely and not directly opposed, being humide, very watry, and disposed to be dissolved into raine, and by this meanes being of an equality, united, and susceptible of the impression of the figures; as a Looking-glasse, upon which the Sunne or Moone giving a reflection

flection, makes a native resemblance and figure of them, so that likewise by the reflection against the cloud, wee can hardly discerne which is which, or the one from the other. But this cannot be without a great disposition in the cloud; for if it be too thicke, the rayes of the Astres could not illuminate it; and if it be too thinne and rare, they would penetrate and dissipate it. *Pliny* writes, that sometimes there appeare three Sunnes and Moones without any raine at all in the manner aforesayd.

Plin. cap 22. l.2. Hist. nat.

Qu. *Wherefore is it, that these circles are seene oftener about the Moone than the Sunne?*

An. Be-

An. Because the rayes of the Sunne being of a greater vigour and power than those of the Moone, doe more easily dissipate and dispersse those kind of mists or clouds.

Of the Raine-bow.

Qu. *WHence is the Rain-bow so called?*

An. The *Greeks* tearme it *Iris*, which name the *Latins* also use; and as by *Isidore* it is Erymologised *quasi aërus*, and by us, it is by the reason of similitude or likenesse tearmed a Raine-bow, *quasi* Rainy-bow; which seemed so admirable, that the

Plato in Theat.

the Ancients called it, The daughter of Admiration. But nevertheleſſe, it will not ſeeme ſo ſtrange, if wee remember what is ſaid before, touching the diverſity of colour, which oftentimes appeare in the aire; for the variety of the colours in the Raine-bow appeare to us, as produced from the like cauſes.

Q. *What is the cauſe of the Raine-bow, and diverſity of its colours?*

A. The Raine-bow preſents it ſelfe in the aire, when we perceive the Sun through a ſomewhat thicke, but a tranſparant cloud towards us, by the reaſon it is dewy, and diſpoſed to bee melted into raine, but groſſe towards

wards the Sunne, so that his raies cannot penetrate it; for in this manner, wee see three principall colours, Orange colour, green, and purple; and by the mixture and confusion of these colors, by reason of the reflection of the light of the Sun, and our aspect, others confusedly likewise are represented: even as I said before in the Apparitions in the ayre; that upon the neck of a Pigeon, or Peacock, or of a changeable Taffety, according to the postures they are in, in the way of reflection of the light.

Q. *Wherefore is it, that sometimes two or three Raine-bowes are seene at one time?*

A. Because when the cloud

is very cleare and Christalline, it accidentally happens, that by the reflection of the light, two opposite, and variegate Raine-bowes also appeare in the Ayre: but this happens rather, when the Sunne darts his splendour upon two Cloudes, and both disposed to receive the same impressions: so that sometimes a third Raine-bow is seene meerely by the reflection of the first or second, or both: But those that take their reflections from the first, have their colours far more dimme, nothing so quick nor lively as that which takes its first reflection from the Sunne.

Q. *Wherefore is it, that the Raine-bow appeare but in a se-*

a semicircle, and not wholly round?

A. Because the Sunne illuminates the cloud circularly, and in the way of rotundity; but not so, that it may perfect a circle, by the reason of the connexity of the Heaven: so that by how much the Sun is higher upon our *Horizon*, so much the lesse the Raine-bow seemes: but morning and evening it appeares greatest: And by the same cause, wee see our shadowes longer in the morning and evening, than at noone-day.

Q. Whether doth the Raine-bow presage faire or foule weather?

A. The opinions concerning this

Senec. li. 2. natur. quest. c. 6.

this point are so divers and different, that it is hard to judge. *Seneca* is of opinion, that in the morning it portends a faire day, at noone raine, at night Thunder.

Pliny, who in my conceit was a more curious observer of the incertainty, writes, that it neither promiseth certainely raine, nor certainely faire weather; but if it be double, or two, it will bee attended with raine. And the reason hereof, I guesse, is, that the cloud being very humid and moist, then when a second Bow appeares by reflexion, so that it is ready to melt into raine.

Qu. *Wherefore is it, that many mountaines in* Sicily, *as* Ætna,

Ætna, Naxus, Lipara, *and* Brocano *are burning, and many Fountaines also?*

An. The cause of such fires is, that the hot exhalations being enclosed, and shut up in the cavernes or dennes of the earth, seeking to breake out by force, kindle by their allision and attrition of the earth, and such hard bodies as they meete with, and so breake out in flames through the crannies and chinks of the earth, which of it selfe being sulphury, slimy, and oyly, and capable of fire, is the cause of the continuance of the fire a long time, casting up fire, smoake, and ashes. As for the Fountaines, we must presuppose,

that they dreane through a sulphury earth, and matter apt to burne, so that the more subtile exhalations issuing through the hollow concaves of the earth, kindle as afore-said, and heate the very waters, and thence come our naturall Baths.

Of Comets, or blazing Starres.

Q. *WHerefore is it, that many times there appeare blazing-starres?*

An. The Comets or blazing-starres are of a hot and dry matter, but thicke, and (as it were) fat, oyly, viscous,

eous, and gluy, which is the cause they keepe fire the longer: and according as it thickens more or lesse, it is also the more, or lesse cleare.

Qu. *Whether are they naturall Starres, or no?*

An. No: although many ancient Philosophers, as *Seneca*, and others, and the ignorant vulgar to this day esteeme to be naturall. For being of a matter as aforesaid, elevated on high, takes the resemblance of a celestiall body: and that ignorance is grosse; because the Stars are in the Heavens, and these in the ayre, a great distance below the Moone, and is discovered by Astronomicall instruments. More-

over the Starres follow one certaine and infallible course and motion, neither increase or diminish; nor change or alter, as the Comets doe.

Q. *Wherefore are they called Comets?*

A. Because the word Comet signifies both in Greeke and Latin *Cometa, quasi stella Comata*, that is to say, hayry or shaggy, because they have ordinarily divers branches, which by reason of their height and distance, seeme to us to be no bigger than a thred or haire.

Q. *What do the Comets portend?*

A. There are in the Comets two remarkable things: their

their long continuance, and the evills that they presage: As for the durance or continuation, it cannot bee determined how long or short, because that dependeth upon the matter already gathered together, and raised up as aforesaid. *Plynies* opinion is, that they continue at the most 80 dayes, and at the least 7. * *Seneca* remarks that in *Nero's* time, there appeared a Comet for the space of 6 moneths; and * *Iosephus* writeth, that the Comet which threatned *Hierusalems* totall destruction, and extreame desolation, flamed over that miserable City, a whole yeares space, before *Titus* came before it, and beleagurd it.

Cap. 15. Li. 2. nat. Hist.

* L. 7. cap. 12. & 22. nat. q.

* L. 7. De bello Jud.

Q. *Wherefore are they held prodigious?*

A. That the Comets are prodigious signes, and presages of some great Monarch, King, or some great or eminent person, of Pestilence, Famine, all Authors of note have ever observed it: yea, even the Vulgar it selfe holds this for such a certainty, that in *Nero's* time, a Comet beginning to appeare, the Commonalty (as *Tacitus* mentioneth) suddenly began to stirre, and to talke of no other affaires, than who should succeede in the Imperiall Crowne. Wee read also in the History of *France*, that a little before the famous conflict of *Carolus Martellus* against the *Sarracens*,

Lib. 4. Annal.

cens, where there were of the *Sarracens* more than 365000 ſlaine, two Comets appeared, one which followed the Sunne riſing, and another the Sunne ſetting in the evening: and becauſe Hiſtories are full of theſe relations, it is contrary to my intent to bee Hiſtoricall, but to continue in the cauſes of things Naturall.

Century

Century 3.

Qu. *But wherfore is it, that they presage all these evills?*

A. Certainely this is a great secret, and to affirme securely, as I thinke, wee must referre those signes to the threatnings of divine vengeance, which gives us that notice before it afflicteth and punisheth us. Nevertheless, as far as naturall reason dictateth, wee may say, that the Comets cannot generate, nor be generated, or be nourished and preserved any long time, without a very great

great quantity of exhalations, by the attraction whereof, the earth is extreamely dryed, by the extream heat; and inferiour bodies also are participant of that aridity; so that a scarcity of fruits followeth, through the want of necessary moisture; & thence famine, frō famine & dearth, an ill nourishment, from that (the intemperance of the aire concurring also) a general sicknes or Pest, and many other maladies, and a mortality.

Q. But again, wherfore is that by long experiēce of precedent ages, it is observed, that Comets are particularly messengers of the death of some Monarch, or great personage?

A. The reason of this is, either the courages of great per-

persons are also more susceptible or capable of all impressions, and by living more delicately, are more subject to sharp maladies: or else that the death of interior persons is not so remarkable, as that of Princes, and therefore they seeme to threaten them more particularly than others.

Of Minerals.

Qu. *What is to bee held, concerning those which are called Minerals?*

A. This; that there are 3 principall sorts of Minerals, Metals, Stones, and a third Spe-

pecies which comprehends many kinds of Minerals different one from another; which Species, as yet, hath no name proper.

Q. *What doth nature determine touching the generation of Metals?*

A. The common matter of Metals are exhalations, and vapours incloſed within the entrailes of the earth, which comming together, doe conglutinate, and adhere one to another by cold, which faſtneth ſtones, and other hard and ſolid bodies one to another: for vapors encloſed and condenſed by cold, firſt reſolve into water, and the exhalations by the means of the heate of the Sun, which penetrates even into the bowels

bowels of the earth, a kind of burnt earth mingling with them, and by such concretions and mixtures is the generation of Metalls; which by this meanes are nothing else, but water condensed by cold with some terrene matter.

Q. *Wherefore is it then that they are so hard?*

An. That the water giveth them the better part of their generation, it is easily judged; because being heated, they are fluide like water, and by cold they are againe condensed into hardnesse: And if they were of earth onely, they would by fire become harder, as earth doth.

Qu. *Wherefore is it then,*

that

that the Chymicks hold, that Metalls in generall are generated of Sulphur and Mercury?

A. 'Tis true, they hold so; and (say they) because they are ever found in Mynes joyning to the Metalls; and moreover, that metalls are resolved into them. But these reasons are as fallible as their Authors: For moreover than that, Sulphur and Quicksilver (which they tearme their Mercury) are not alwayes found joyning with the Metalls; by the same reason Stones, and other minerals should bee the matter of Metalls.

Qu. *Wherefore is it, that Metalls being melted, and running, doe not moysten, or wet,*

wet, according to their watry quality?

An. Because they participate with drougth, which hinders humectation, or moystning: and by the same cause they running over moysture, drinke up none, because the due mixture of droughth resisteth it.

There are many curious considerations upon this subject, concerning the third *species* of Mineralls, (which are Sulphur, Alume, Vitriol, Arsenicke, Orpment, Salts of all sorts, as Salt, Saltpetre, Salgemme, Sal Armoniack, Sal-nitre, and Bitumen: also Christall, and glasse) in many famous Authors, as *Pliny l.* 33. & 34. *Albert. Mag. de mineralib.* and

and *Cardanus lib. 5. subtil.* to whom I referre the curious Reader.

Of Vegetables not sensitive.

Qu. *WHerefore are Hearbes, Trees, and the like, tearmed Vegetables insensitive?*

An. Because they are different from the sensitive, as Man, and other Animals, which are sensitive Vegetables; which is to say, they have sence and feeling, which the others have not; and that is called Vegetable, which is capable of growth, a terme

a terme common with man, living Animals; as Fowles, Fishes, Beasts, and the like; and with Hearbs, and Trees, which have a life proper to their kind.

Qu. *Wherefore is it, that earth being finely serced, and sifted into a fine powder, yet of its owne accord will bring forth grasse and weeds?*

A. Because the celestiall power and influence penetrating the surface or superficies of the earth, resolveth the more subtile parts (in which the seminall force lyeth hidden) into a fume, and condenseth, or thickeneth them againe, and transfigureth them into the species, or shape of a root;

which

which being infixed in the earth, as within a mother, by the power of a connaturall and celestiall heate, altereth and changeth the humour of the earth about it, and attracteth what is convenient to its nature, and converteth it into the substance of Herbs, or Plants, &c.

Qu. *Wherein doth their life appeare?*

Answer. In this, that the Roote to them is as a mouth, whereby it receiveth food and nutriment; and the pith as a stomack, heart, and liver, in which the nutriment is digested, and dispenseth, or scattereth what is digested, into every part through subtile

subtile veines and conduits, the stalke or stocke containing the pith being the body, and the barke being a skinne to protect the body.

Qu. *Wherefore then are the leaves usefull to them?*

An. Both for beauty, and for defence, and shelter of their fruite; and the knots are as joynts for dangerous flexibility by windes, and the better strengthening of them.

Qu. *Wherefore is it, that Plants, Trees, and Hearbs being all of an earthly substance, are nevertheless some of them hot and moyst; which qualities are contrary to those of the earth, which are cold and dry?*

An. Because, that if you consi-

consider the integral parts of them, you shall finde them terrene in substance: But if you consider the virtuall parts, and the degrees of their qualities, you shall finde some hot and dry, some hot and moist; some cold and moyst, some cold and dry, and that in the first, second, third, and fourth degrees, according to the intensnesse or remissnesse of their qualities.

Q. Wherefore is it, that the Philosophers hold, that in them there is a distinction of sexe?

An. Because (as *Aristotle* affirmeth) in one plant both sexes cannot be: So that if a Bird should eate a Cherry, swallowing the stone

ſtone alſo, and ſhould by chance light upon the arme, or bough of an Oake, and voyd that ſtone whole and intire into ſome chinke or cleft of the barke, it may happen, (as it hath beene knowne) that that Cherry-ſtone may ſhoote out, and as it were, engraft it ſelfe, and beare Cherryes, and not Acorns.

Of the Sperme or Seede.

Q. *Wherefore is it, that the Seede of thoſe creatures which have attained their naturall perfection,*

is

is more proper and apt for generation?

A. Because the younger have not yet done growing, by which reason, one part of the best nutriment which is converted in those that are full growne, into seed, in the younger, turnes to growth: And this also is a cause, that the seede of the younger is more watry and cleare; and that of the perfect, more solide, and therefore more apt for generation, so that the Female doe rightly conceive and retaine it.

Q. Wherefore is it, that amongst Plants the seede of one yeare, is better than that of two, and that of two, bet-

ter than that of three, and so consequently?

An. Because the seed of Plants having attained their perfect maturity, afterwards become dry more and more, and by that meanes in the end lose their productive quality, and vertue; excepting that of Coriander, which of two yeeres, is better than that of one.

Qu. *Wherefore is it, that onely the Coriander is excepted?*

An. Because it is covered with many pellicles, or thin skinnes, which preserve it a longer time in its perfection, reteining the moysture from evaporating; which cannot safely be used, unlesse it be first prepared: and this of

two

two yeeres, is easier and sooner prepared, and by consequence is the better.

Qu. *Wherefore is it, that those Plants that beare a small seed, are ordinarily more fruitfull?*

An. By the reason that the productive force, or generative vertue being enclosed, and as it were crammed or crouded into a small volume, (as I may say) is so much the more vigorous, and forcible: as generally is observed in little persons, who are great in a little volume, but for the most part full of spirit and vigour, as one generally sayes of them: *Rarò vidi procerum sapientem, & parvum humilem.* I have seldome seene a tall

man wise, and a little man humble.

Qu. *Wherefore is it, that the weightier seeds are the better?*

An. Because that their weight shews, that they are full of good substance according to their nature; and the lighter, defective.

Qu. *Wherefore is it, that Trees produced, or sprung up from their owne seed, are wilder, and bring not forth fruite so faire, or tastfull as those which are grafted?*

An. Because the seed is farther from the perfection of the Tree, than the graft. For it is a lesser change to make the branch

or graft a Tree, than the seed.

Of Fowles, and Birds.

Qu. *WHerefore is it, that Birds, and Fowles bring forth Egges, and not their young in shape as some other animals doe?*

An. By the reason that in their generative coupling of the Male with the Female, (that matter being given them by the Creator of all) the seed of the Hen, whose part being more moyst, dilateth it selfe to the exteriour or outward parts of

the shell, and becomes white; and that which is more terrene, contracts it selfe to its centre; and becomes yellow, which wee call the yelke; and these two are divided by thinne skins for the diversity of their nature. Although in some, through the weakenesse of heate, there is little or no difference in colour, especially in those of Fishes, which have resemblance of Egges.

Qu. *Wherefore is it, that egges are covered with shells?*

An. In the wombe of the Hen they have no shells: because an Egge conceived by the heate of the wombe, is nourished and vegetated till it come to bee compleate:

then breaking the knot by which it is tyed to the Matrix, it comes forth in that order, that the sharpest end which was fastened to the knot, comes last to facilitate the bringing forth, and that matter which was formed for the shell, is soft in the wombe; but afterwards by cold after the laying is condensed, and becomes hard.

Qu. *Wherefore is the coupling of the Cocke necessary, when hens lay without a cocke?*

An. Because without the Cocke (who injecteth the generative spirit and fruitfulnesse by which the Egge is cherished for fructifying) nothing cold bee generated, although Hennes ma-

ny times lay without a Cocke, sometimes by the treading of another Henne; and especially an Easterne winde blowing, which egges have only the similitude, and are called winde-egges, but those never productive.

Q. *Wherefore is it, that one Cocke is sufficient for many Hens?*

A. Because the Hens naturally covet not coupling so greatly as the Cocke, as it may appear by her shunning him, shee being of a colder, and he of a hotter temperament.

Q. *Wherefore is it, that in some one egge there are two yelks?*

A. Because it may happen, that two Cocks may tread

one and the selfe same Hen, one immediately after the other, and by the aggregation of two severall spermes, two yelkes are conceived; and if there be a partition between the yelkes, it is likely there will be a twinne chicke, if not, a defective, or a somethinge monstrous bird.

Q. Wherefore is it, that foules and birds make no water, or excretion by Urine?

A. Because they drinke little, and what is superfluous, is converted to the nutriment of Plumage, or feathers: and moreover, what Animal soever, that never sucketh, maketh no excretion by urine.

Of Aquaticks, or watry Animals.

Qu. *What doth Philosophy hold, concerning the generation of Fishes?*

A. This: that those which are of the same kinde, couple not in the way of generation with any other of another different kinde: as the Perch not with the Roach, nor the Roach with the Perch, &c. But when they engender, it is by glyding their bellies one against the other, with such a celerity, that humane eye cannot perceive it: yet they all observe

the sex and kinde, excepting the Lamprey, which at the hissing of the Viper comes a shore, and engenders with it: As Saint *Ambrose* saith, *Lib.* 5 in Hexam. *cap.* 7.

Q. *Wherefore is it, that the Female fish devoureth a great part of her spawne?*

A. Because Nature wisely so decreed it, least the the waters should bee overcharged and pestered with the infinite swarmes of increase; and it is also observed, that fishes of great bodies bring forth but a few young.

Q. *Wherefore is it, that some doe increase, that have no distinction of Sex?*

A. It is true, that the Eele hath no distinction of Sex,

sexe, yet multiplyeth exceedingly; not by coupling, but out of a matter terrene, very grosse, and fat, and lye, as it were in beddes, in which such a matter aboundeth, prepared and aptned for their generation: but the Sea-Eele, or Conger, is said to breede of some small strings growing at the feet of Rockes, which by often and frequent attrition against the Rocks, caused by the motion of the water, at length conceiveth life: some shel-fish likewise, as Oysters, Mustles, Cockles, and the like, are conceived out of mud and putrefaction, and quickned by the Moone, whom they follow in increase & decrease. *Mar. Phil.*

Q. *Where.*

Q. *Wherefore is it commonly held, that fishes doe breath, seeing there is no Aire in the Waters?*

A. That opinion may bee common, but very erroneous: for although by opening and shutting their Gills, they seeme so to doe, yet they onely receive in the water at the mouth, and put it out againe at their Gills, as we draw the aire in at the mouth, and breath it up againe; for the water to them, is as aire to us: and it appeares, that if they breathed, they would live longer out of the water than they doe: Neither have they any lungs.

Q. *Wherefore is it, that they have blood?*

A. They

A. They seeme to have blood, which indeed is but a humour proportionated to blood, which by its being cold, affirmes it to be no blood; for all blood is warm, which concludeth them to bee no wayes participant of the highest element.

Q. *Wherefore is it, that (seeing the water is their chiefe and principall food) they have teeth?*

A. Because there is a difference, as there are in birds, and beasts, some of prey, and some not: and those that have no teeth, are fed most by water; but such as partake of grossenesse, such as passe by houses of Office, and the like, also wormes and grasse. Those that have teeth

are of prey, as the Pike, Perch, Eele, &c. and alwaies the lesser fish is food for the greater, so that in spawning time, the Eele followeth them, and devoures what he can.

Q. *Wherefore is it, that they live so confusedly, and hant altogether?*

A. That is not so: for (as St. *Ambrose*; *Vbi supra*) one kinde of fish breedeth in one part, which is not found in another: and what kinde is found in one place, is wanting in another; but for the nourishing and breeding up of their young, they choose the convenientst hants and places.

Of creeping animals, or Reptibles.

Qu. *WHerefore is it, that some creepers doe breed without conjunction?*

An. Those which doe so, are generally bred at first out of corruption, but afterwards multiply by generation, excepting the Salamander, which hath no distinction of sexe: likewise the Lizard, Crocodile, Tortuce, or Turtle, and the Camelion doe lay Egges without any conjunction, although they are foure-footed, as the Inquisitors of nature doe affirme.

Of

Of the procreation of Man.

Qu. *WHerefore is it, that Celestiall influences are necessarily concurring to the generation of Man?*

An. Because (as the Philosopher saith) *Homo & Sol generat hominem*: *Man and the Sunne beget man*; who, if he in a time, manner, place, and naturall order doth couple with his mate, and the Celestiall influences aptening and disposing them to that purpose, begetteth his like: because if the seed of either be not by the supernal influ-

influences prepared to that effect, (for *Astra regunt homines, sed regit astra Deus*) the conjunction is void; as to sow Corne in a season improper, and in a land already unprepared, or by nature inept, the hope of fruite can be none.

Qu. *Wherefore is it, that the seed of the male is onely necessary?*

An. Not so; for that of the Female must also concurre, and by the mixture of both in the Matrix conception ensueth: For the seed is a prime part of the last and purest aliment or nourishing, separated after the third digestion, and preserved in the seminary vessells, (which are the testicles) for the preservation

vation of the *species*, or kind.

Qu. *Wherefore is it, that those that embrace* Venus *inordinately, are abbreviated of life?*

An. Because *Nullum violentum perpetuum: Nothing violent is of long continuance.* And because the seed is derived from the principall parts, (as the brayne chiefly, the heart, the liver, and generally from all the parts of the body) it must needs, being forcibly and frequently provoked, leave those parts destitute, and in the end debilitate the whole body, and deprive that of life, which by temperance the *Moderatrix* of humane actions, might have longer subsisted: which too many in

in these dayes, into more then a temporall ruine doe fall. As it is likewise observed in those Animals, (as Sparrowes and the like) that are eager in that kinde, are not long-lived.

Q. What are after conception (which is by union of seedes) first formed?

A. The first that nature undertaketh in the shaping or forming of the fruit in the wombe of the mother, are three of the principall members: as first, the brain; second, the heart; third, the liver; and afterwards the appurtenances, as the Navell, Stomacke, and Testicles; afterwards the limbes neare them; lastly, the hands, feet, and

and the rest: for mans body consisteth of many and divers limbes and members, *viz.* veines, nerves, muscles, bones, cartilages, fat, flesh, skin, and the 4 humours, *viz.* Blood, Phlegme, Choler, and Melancholy.

Q. *Wherefore is it, that some are born in the* 10 *month, when the ninth is the legitime?*

A. Because the motion of organization, and also the time of the birth doe vary, especially if heate bee the stronger, and the complexion better: whence it is, that the body of the male is sooner formed, than the body of the female: And againe, there is a diversity in either of both. *Marg. Phil.*

Q. *Where-*

Q. *Wherein consisteth that diversity?*

A. In this, that the body of a Male-childe is formed in thirty dayes at least, and in him the vitall motion beginneth the 70 day, and is totally finished and borne in the seventh moneth. But if the body be formed the fortieth day, it is quickned the eightieth, and born the 8 month, but they live not. But if the body be compleat the forty fifth day, it quickneth the ninetieth, and is borne the ninth moneth after the conception.

Q. *Wherefore is it, that the Female is not so soone formed as the Male?*

A. By the reason of the frigidity which is alwaies flowing

slower in motion than heat: for the body of the Female is not formed before the fortieth day, but is compleate ordinarily in the forty fifth, and that quickneth the ninetieth day, and is borne the ninth moneth, which is the usuall and more convenient moneth for the birth. But if the body bee not compleatly formed before the fiftieth day, it quickneth in the one hundreth, and is borne in the tenth moneth. But all creatures have a certainety of bringing forth, but onely man.

Q. *Whence doth the Infant receive its nutriment in the wombe?*

A. Immediately after conception the wonted moneth-

ly

ly sickneſſe of the mother is ſtayed, and is divided into three parts: the one wherof, paſſeth into the Pappes; in which it is decocted into a ſubſtance of milke: the ſecond, is perfectly digeſted in the liver of the Mother: the third, which remaineth ſuperfluous, remains about the wombe, untill the time of birth comes when it is evacuated. From the firſt, the infant borne is nouriſhed: from the ſecond, from the time of quickning it begins to be fed and nutrified, but not by the mouth, but by the paſſages of the Navel (by which it is knit to the mother) it receives its nutriment.

Q. *Wherefore is it, that*

ſome

some have red blemishes in their faces, or other parts of their bodies, which no Art can take away?

A. Because in the birth of the infant, if any quantity of that (which I said before, was retayned untill the birth) chanceth to touch or fall upon any part of the body of the infant whereſoever, it leaveth ſuch a ſtayne and blemiſh, which cannot be taken away, even by the excoriation or flaying the place.

Q. *Wherefore have not men that kinde of Purgation?*

A. By the reaſon they are of a greater heate, that digeſteth more eaſily ſuperfluities, and that which remai-

neth indigested, turnes to haire.

Qu. *Whence is it, that in generation there is a diversity of sexe?*

An. The reason of that is, that the wombe having two Receptacles, right, and left, the right parts are naturally hotter than the left: Likewise the sperme of the right testicle is hotter than that of the left: if then the seed of the right testicle happen into the right receptacle of the Matrix, a Male is conceived; if in the left, a Female: And if the sperme of the right testicle happen into the left receptacle, a *Virago*, or manly Female is generated: and if that of the left testicle happens into the right

right of the wombe, an effeminate Male towards: But if the seed be promiscuously scattered, and dispersed into both receptacles, an Hermaphrodite is produced.

Qu. *Whence is it then, that twinnes are generated?*

An. If the seed bee copious and abundant, and separated into both receptacles, twinnes are generated: Although some are of opinion, that they are conceived by a second conflict, which very seldome happeneth. *Mar. Phil.*

Qu. *Wherefore, or whence is it, that sometimes humane monsters are generated?*

An. That happeneth when the seed aboundeth, or is defective more than ordina-

ry; or is conceived by a disordinate way of conjunction, or also if the copulation be too frequent with a fruitfull subject.

Qu. *Wherefore is it, that Mothers being pregnant, and having conceived, many times miscarry?*

An. This happeneth many wayes: sometimes in those that are single and unmarryed by suppression, (which is execrable) as streight lacing, and other detestable and unspeakeable wayes: but in legitimate Mothers it may unadvisedly happen, as by over-reaching, running, dancing, by surfeiting with meate or drinke, by frights, and many other causes, either before,

fore, or after the membring, limbing, or organization of the fruite, which being rejected, and cast out of the wombe, is lost; and that is an abortion or miscarrying.

Qu. *Wherefore is it, that some are borne Leprous, and some infected with the grand Pox?*

An. The first happeneth when the conjunction is, the Mother having her monethly sickneſſe; as St. *Hierome* saith upon *Ezekiel*, not excluding other causes) the second may happen, when either Parent, or both being able, and capable for generation & conception, yet one of them being contagiously toucht with the notorious

and too frequent disease, brings forth a blemished fruite, rotten before it was ripe.

Vid. Fernel. *de procreat. hom. ubi latius.*

Qu. *Wherefore is it, that the Infant resembleth sometimes one of the Parents, sometimes the other, and sometimes neither?*

A. Touching this question all are not of one opinion: but if we truely consider the matter, we shall finde, that the cause of likenesse proceeds from the vigour, heat, ableneſſe, and imagination of the generatour or conceiver: the last of which the Patriarch *Iacob* made use of by colouring his rods in severall colours. So likewise there have beene Parents in complexion faire, which ne-

nevertheleſſe have conceived and brought forth Black-moores: which were conceived, by having ſundry pictures of Æthiopians in their Chambers, which may give a fancie or impreſſion to the conceit of the conceiver, or generator in the time of that act. And *Ariſtotle* affirmeth, *Lib. de Animalib.* that heate and ayrineſſe are contayned in the ſeed of the Man, and cold and earthineſſe in that of the Woman: and that of the Man is congruent to the quality, and that of the Mother to the quantity of the fruite.

Qu. *Whether doth the fruite (now ripe) force the Mother to the Birth, or*

the Mother it?

A. The fruite no question : for beeing by nature perfected ; and nature forceth it selfe into this miserable World through the same passage wherein it was conceived, with the head forward, the Male with the face upwards, the Female downewards, the hands stretched forth to the thighes : But many times it happeneth, that it is turned on one side, or the feete forwards, not without danger of both Mother and it, unlesse the Midde-wife bee more knowing and diligent.

Q. Wherefore is it, that

the infant cryeth as soone as it is borne?

A. Because it feeleth an unwonted cold, and is payned with the handling of hands, be they never so delicate and soft, even as a Wound in a mans flesh is payned with a least touch; whereupon the infant being dipped in warm water is quieted: Or else perhaps, because it Prophetically lamenteth the future miseries of a troublesome life to ensue: whereupon it is observed, that the Male cryeth *A*, and the Female *E*, as if they did inculpate or blame our first *Protoplastes* or Sires, *Adam* and *Eve*, for that they lost

to themselves and us the first originall justice, and brought us into these miseries.

Q. *Was there ever any born laughing?*

A. Onely one, (as St. *Austin de civitat. Lib.* 21. *cap.* 14. testifieth) *Zoroastes* by name, who was borne laughing; neither did this his unnaturall mirth portend any such felicity to him; for hee was the inventor of Magick, which Art of his could not establish his vaine felicity of this present life, nor secure him against his enemies: for hee being King of the *Bactrians*, was utterly vanquished by *Ninus* King of the *Assyrians*.

Mans

Mans life is divided into,

1. An Infant from the birth, till seaven yeares of age.

2. A boy till 14; then beginning to be apt to procreate.

3. A stripling till twenty eight.

4. A young man in full strength and prime, till fifty.

5. A grave man, now declining to age till seaventy two.

6. And the time after, how long soever he liveth, is decrepit old age.

To

To know these things concerning the being of Man, is necessarily usefull; but not to know them, were shamefull ignorance: I referre the more curious for further satisfaction concerning this argument, to that learned *Fernelius* his Treatise, *De Hominis procreat.*

Of growing, and growth.

Qu. *What is held concerning growing?*

An. This, that it is the enlarging of all the parts of the body, untill it attaine to the limited and proportioned quantity: which parts are

not the same name and nature: as a peece of the head, the arme, the leg, is not a head, an arme, a leg, &c. This being presupposed, it is to be observed, that the *Homogenes* or *Similar* parts, are the cause of the growth of the *Heterogenes*, or *Dissimilar*: for wee say, that a mans arme is smaller at ten, than at twenty yeares of age; because the flesh, the bone, the sinewes and veines of his arme, are growne and enlarged.

Q. *How is it, that the Homogenes doe grow?*

A. The increasing or growing of the *Similar* parts, or the *Heterogenes* is made by the nourishment in animated bodies, as well sensible as not:

are either *Homogenes*, or like; or *Heterogenes*, unlike, which the Physitians call *Similares* and *Dissimilares*; like, and unlike.

Qu. *What are the* Homogenes, *or* Similar?

An. They are such, as being divided or cut in peeces, every peece of them hath the same name and nature as the whole part hath. As for Example, the peece of a bone is bone; a peece of flesh is flesh: and so likewise of braines, nerves, arteries, tendons, blood, skinne, fat, cartilages, and marrow.

Qu. *What are called* Heterogenes, *or* Dissimilar?

A. Those parts, which (being divided) the peeces have

not

not: For the one and the other have a certaine humor, which the Physitians cal the *Humidum radicale*, the *Radicall moysture*, because it is, as it were the roote of life; which preserveth in them naturall heate, even as oyle in a Lampe nourisheth the the fire, and as that diminisheth and wasteth, so doth the naturall moysture grow weaker, and when it is spent, naturall heate is also extinguished, and death most consequently follows.

Q. *Wherefore is it generally, that children and young folkes have good stomacks?*

A. Because as long as they are young, by the reason of the vigour of the naturall heate, which broyles

as

(as it were) in them, their appetite is great, and covets, and receiveth more food and nutriment than is necessary for the conservation of the *Humidum radicale*: and the over-plus serves for the growth of all *Homogenes* or *similar* parts.

Qu. *Wherefore then serves that nourishment which was for growth, after that growing is past?*

An. After that the body is growne to its full and certaine period of quantity, (as every thing that growes in the world, hath a limited and determinate quantity; (otherwise they would grow infinite) the nourishment then serves onely for the conservation of the Radicall

Of the Eyes.

Qu. *Wherefore doe our Eyes seeme to sparkle in the darke, and when we are in choler; and why some animals doe see perfectly in the darke?*

An. Not becaus they are fiery, or contayne any part of fire in them; but becaus this clearenesse and bright sparkling proceedeth from hot spirits, which are not seated onely in the eyes, but diffused over all the parts of the body, and are more apparent in the eyes than in any other part, by reason of their chrystalline humour, which

dicall moysture; and if more nutriment bee received than naturall heate is able to digest, in liew of benefitting the body, it greatly annoyeth it.

Qu. *Why is digestion so necessary?*

An. Because digestion, or concoction, according to the Physitians, is a mutation of substance into a better estate of nature: for the concoction doth not onely change the qualities, but also the very substance it selfe of food for the preservation of the creature. *Fernel. c. 12. l. 3. Method. med.*

Of

which is cleare and polite, and fit for the property of glistening. And because this humour is quicker in some Animals, and more enabled by those hot spirits, their eyes appeare glaring and fiery as it were, nature having given them such eyes, the better to seeke their prey, and necessary food.

Qu. *Wherefore is it, that we see not the object that toucheth our sight?*

An. Because the object being applyed quite contrary to the sense, the sense is hindered. And even so a visible object being applyed close to the eyes, hindereth their sight, by subtracting from them the *medium*, or meanes

meanes of seeing, which is the illuminated ayre.

Qu. *Wherefore is it, that clouds and mists seeme thicke, and impenetrable to the sight?*

An. Because in rare and thinne bodies a farre off, the parts seeme contiguous, close, and united, and consequently thicke; which is, by reason of the great distance. And by the same reason we perceive not the admirable swiftnes of the Sun and Planets, because of the great distance frō our view.

Q. *Wherefore is it, that a Woman, having her naturall purgations, doth blemish a Looking-glasse with looking, or seeing her selfe in it?*

An. It is not so, that by her onely eyes shee staineth the glasse,

glasse; (for the eyes doe not dart out their rayes to the object, as divers contentiously have fought to affirme) but by the corrupted vapours which proceed from her whole body.

Qu. *Wherefore is it then, that the Basiliske, or Cockatrice killeth with his onely eyes?*

An. That likewise is generally held to be false: but by the infecting of the ambient Ayre neare him with the contagion of his breath, as Toads, and other venimous creatures doe envenome those Hearbs, under which they shelter themselves.

Q. *Wherefore is it, that lovers are said to enchant one another onely by the eye?*

An.

An. Not by the emission of the rayes, as I sayd; but because in the eyes, which are the *Indices animi*, *The discoverers of the minde*, there is a certaine amorous passion, which increaseth by frequent expression, and discovereth it selfe by them more than by any other part, especially if the complexions of those Lovers be both agreeable, and amorously bent.

Of the exteriour Senses in generall.

Qu. *WHerefore is it, that the five Senses, viz. seeing, hearing, smelling,*

ling, tasting, and touching, are called exteriour?

An. Because they are necessary for the body, and are common to Man, and other Animals: and in discourse to make a difference betweene them and the interiour, which are faculties of the soule; which are *Understanding, Imagination,* and *Memory.*

Qu. *Wherefore is it, that Nature gave them neither more, nor fewer, but onely five?*

An. Because all the objects of the world, as well common as particular, that are perceptible by the exteriour Senses of Animals, doe fall under some one of them; and therefore the Philoso- *Arist. c. 1. l. 3. de anim.*

pher

pher concludes, that there can be no more than five.

Qu. *Wherein consisteth the chiefe benefit of the sight?*

An. In this, that the sight is not onely usefull for the providing of necessaries, but also for the avoyding of things hurtfull, thereby to secure themselves from them: and to man in particular, that by the viewing of celestiall things, he might employ himselfe in the contemplation thereof.

Duplaix. Qu. *Wherein consisteth that of hearing?*

An. The hearing also serveth not onely for the following of things good and profitable for them, or for the shunning of things hurtful according to the voice or noise

noise which they heare: but also to man, for instruction or discipline, who is capable of Sciences, and holy mysteries. *Idem.*

Qu. *Wherein availeth the use of Smelling?*

An. For the recreating and purifying of the spirits of the braine, by which they are cheered, and better disposed by good, wholesome, and sweet savours.

Qu. *Wherein that of Tasting?* *Idem.*

An. It was given us for the discerning of the aliment, which we make choice of for the sustentation of the body, for growth in youth, and afterwards for the repairing or restoring of that which is every day losing & decaying.

Idem.

Q. *Wherein the Touching?*

A. That is very necessary for the distinguishing in the darke the exteriour qualities of a body that wee meete with, and by those the difference of the body it selfe. Concerning these and further reasons, I referre the curious to *Scaliger contra Cardan. exerc.* 297.

Qu. *Which of these are held most necessary?*

A. Two, which are *Tasting* and *Touching*. The reason is, because no Animal can be without food, and aliment for the maintenance of life, which cannot be chosen but by the *Taste*; neither can it subsist without *Touching*; without the other three it may.

Qu. *Wherefore is it, that Man, of creatures the most perfect, is inferiour to some creatures in the exteriour senses?*

A. Although the Latine Verse concludeth him so to be, which saith,

-Nos aper auditu, Lynx visu, Simia gustu, Vultur odoratu, præcellit Arachne tactu.

The Boare heares better, Lynx sees, Vultur smells, The Apes taste, and Spiders touch farre Mans excells.

in Taste and Touch hee is farre more curious and excellent, as *Dupleix* constantly maintaining Mans prerogative affirmeth.

Of the interiour Senses.

Qu. *Wherefore are they tearmed interior?*

An. To extinguish them from the exteriours. For even as the exteriours doe perceive their objects outwardly, so doe these theirs interiourly within the head: and these are tearmed, first, *Sensus communis*, which is the Intellect. Secondly, Phantasie, or Imagination. And thirdly, Memory.

Qu. *What is that which is tearmed the common sense?*

A. It is the chiefe and master-sense, and Prince of the exteriours, and hath its seat in

in the highest and noblest part of the body, which is the Braine, where all the exteriours take their roote by nerves: and they as scouts or spyes sent out to all parts, come and give it an account of their severall objects, to the end that it may judge and distinguish the one from the other. So that it is that which gives us notice, and knowledge of what the exteriours declare unto it.

Q. What is fantasie or imagination?

An. Fantasie, according to *Aristotle Cap. 3. Lib. 7. de Anima*, is an apparition, or imagination, (under which are also meditation and thought comprised) by

which are represented *Idea's* of things, which may fall under the exteriour senses, but also an infinity of other things, which neither are, nor can be, and this either sleeping or waking, as Gyants, Devils, *Hydra's*, castles in the Ayre, *Chymera's*, and any thing that can be imagined or thought upon joyntly, or severally.

Qu. *What is Memory?*

A. It is the Store-house, or Treasury of all conceits, imaginations, and thoughts. For as the Fantasie imprints them in it, it retaines and keeps them. And that is the reason why we so easily forget those things which wee sleightly thought upon, or tooke little notice of.

Qu. *Wherefore is it, that when wee would conceive any thing, we put our hands to the forehead, and when we would call a thing to memory, wee scratch behinde the head?*

A. By the reason of the diversity of the seates; for the Intellect is seated in the fore part, the Memory in the hinder part, and the Fantasie in the interstice betweene them: and therefore by those actions we doe as it were summon each by a peculiar motion to the use of its function.

Of

Of sleeping.

Qu. *Wherefore is it, that Women are more sleepy than men?*

An. Because naturally they are more moyst and cold than men, and humidity is the cause of sleepe; and the cold is the congealer of the vapors into water, which vapours stopping the conduits of the senses, doe cause sleep.

Qu. *Wherefore is it, that fat and grosse people are ordinarily more sleepy than the leane and slender?*

An. Because that more than that, they are replete with a great quantity of humours,

mours, which cause sleepe: they are moreover very heavy and unweldy, and desire their ease and rest, which is the companion of sleepe. The slender and leane, contrary, are more active and laborious; and action and motion doe breake and interrupt sleepe.

Qu. *Wherefore is it then, that labouring men and the lazy, and idle, are very sleepy?*

An. Because the idle, by their lazinesse, doe contract within them a great quantity of humours: and the others by interrupting their sleepe by industrious labours and travaile, doe enforce it.

Qu. *Wherefore are those that are naturally merry,*

and cheerefull, more desirous of sleepe, than the melancholy, and those that are in sorrow and affliction?

An. Because that the latter are in trouble of the minde, disquiet, and agitation of spirit, which are opposite adversaries to naturall rest: and the other enjoy that by tranquillity and repose, both friendly companions of sleepe.

Century 4.

Of Plants.

Qu. *WHerefore is it, that very hot things, as Water-cresses, Arsmart, and the like, doe grow in cold places; and dry things, as Reeds, &c. grow in moyst places?*

An. Because nature would preserve a conveniency for every thing, and agreeable to all; which could not be, unlesse one contrary in a con-

contrary seate, as hot in cold, and cold in hot had beene situated: As for example, the juyce of an Orange which is cold, to bee encloſed in a rinde of a very hot quality, and the dry earth to bee encompaſſed with the moyſt element of water; and the cold ayre to be environed with the hot element of fire.

Qu. *Wherefore is it, that thoſe Plants which grow wild, are of longer continuance, than thoſe which are manured and cultivated by ingenious induſtry?*

An. Becauſe the cultivated ſpend their naturall vigour in the production of their fruite; the other in the branch and extenſion of limbes:

limbes: in so much that Art seemeth, rather to effeminate, than encourage Nature.

Qu. *Wherefore is it, that those Plants which soone grow, doe likewise soone decay?*

A. *Theophrastus* indeed writes so, but experience proves the contrary: For Withyes, Poplars, Apple-trees, Cherry-trees, and Plumme-trees by cultivation attaine soone their full growth, but then they as speedily decay: But the garden Olive, the Elme, and others grow apace, and yet are of a long continuance. *Lib. 1. de caus. plant.*

Qu. *Wherefore is it, that those Plants, that now begin to decline, bring forth a fruite more tastfull, and sooner enripened?* An.

An. Because the younger that have not yet attained their fulnesse of growth, doe either suppeditate a crude and undigested humour to the fruite, which hindereth it; or else by the conversion of that humour to their growth: but the ancient having now growne to their full quantity, infuse not such a plentifull quantity of humour, whereby the fruite may (as it were) be surfeited, which it may more easily digest.

Qu. *Wherefore is it, that sower fruits are seldome worme-eaten, and doe not so soone rot as other fruite?*

An. Because all sower things are cooling, piercing, and extenuating by nature, which

which qualities doe all resist putrefaction: and therefore decayed Venison being steeped in Vinegar, not onely resists the increase of a further putrefaction thereof, but regaines to it its former sweetnesse.

Qu. *Wherfore is it, that grafted Plants bring forth more plentifully, if the graft be againe grafted upon the same tree from whence it was cut?*

An. Because Nature alwayes endeavours to comfort and cure a wound given, not onely to sensitive Animals, but also to the insensitive, with a larger portion of aliment: so that if a bone bee broken, and carefully handled, Nature sends it marrow

marrow in such plenty, that the fracture is forthwith covered with a callous or thicke, and hard skinne, and afterwards becomes stronger in that part than before. So also a Tree being cut in any part, supplies it in like manner with such a quantity of sappe, that in the place there groweth an exuberant knob or bunch.

Of Fishes.

Qu. *WHerefore is it, that Oysters, Cockles, and the like shell-fish doe open against the Tyde, although they bee farre from*

from the Sea?

An. Either out of custome which they had, when they were in their maritime habitacles, at the certainty of the Tydes so to doe: or else, that naturally they feele in themselves the motion of the Sea, by which they, by their opening, desire to feed and refresh themselves.

Qu. *Wherefore is it, that Sea-fish is usually better than that of fresh water?*

An. The same may be demanded, why River-fish is better than Pond-fish, and Pond-fish better than Fen-fish, and this better than Dike-fish: Because these taste more of muddy impurity

rity, than those of the Sea: for the Sea working, admits no mudde: and this appeares in River-mussels, (*Vulgo*) Horse-mussels, which savour of rankenesse of filth; and the Sea-mussels are admitted for humane food, the other rejected.

Qu. *Wherefore is it, that fresh water Fishes have wind-bladders, the Sea fish none?*

An. Because it was necessary for the fresh Fish, for its better navigation, (as I may say) to have in it an ayery vessell, to beare its body floating, by the reason of the tenuity of the fresh water: but the salt water Fish not, by the reason of a grosser and stronger nature of the Sea, and more apt for their

swift

swift and gliding supportation.

Of petty animals.

Q. *WHerefore is, that unnecessary frogs and Mice doe breed (as I may say) of their owne accord, seeing other animals for Mans use breed not, but by propagation?*

An. Even as the High *Procurator* of the great World, provides store of all manner of Viands for his little world (Man:) so also he chastiseth this neglecting Man, when he subtracts and withdrawes from him the fruits of water, earth, Ayre, and beasts for

mans owne faults; wherefore sometimes waters either abound by inundations, sometimes by drought are extenuated, and scarce; sometimes the Ayre by contagion infects, sometimes fire rageth so, that from whence these breed, it can no more be certainely affirmed, than whence the swarmes of these Animals, and the innumerable diseases of man doe also breed.

Qu. *Wherefore is it, that a Dormouse sleepeth so long without food?*

An. Because fatnesse, the pores being occluded or stopped by cold, is condensed; and when Animals remaine immote, humours are lesse dissipated; whereby it

t is, that that fatnesse main-
taines and sustaines them;
for naturall heate having no
food to worke upon, fasten-
eth upon superfluities: and
sleepe quencheth the appe-
ite of thirst and hunger; as
t is very well said of the
Dormouse by the Poet,

Tota mihi dormitur hyems, & pinguior illo
Tempore sum, quo me nil nisi somnus alit.

In English thus:

The tedious Winter sleepe I, then I batten,
And sleeping lose no flesh, but rather fatten.

Qu. *If the Dormouse sleepes so long, is it not also ne-*

cessary

cessary that it must make as longe?

Ans. What else? and that three Moneths, ona quarter of a yeeres sleepe seemes to be shaped by the little beast for an example to man, that he should sleepe likewise no more than the fourth part of 24 houres, viz. 6, which by the circumference of the yeere doe containe one quarter: Infants and children sleepe more, the aged lesse; for in them sleepe is found; in these slight, as an argument of a longer shortly to ensue.

Of Major Animals.

Qu. *WHerefore is it, that the Lyon is called the King of beasts?*

An. Not because he is either stronger, or more active than any others; but for his Majestick courage, because he scornes to lurke cowardly for his prey, and feares no foure-footed fellow beast; and rather spares a more imbecile creature than himselfe, than tyrannically and basely expresse himselfe.

Qu. *Wherefore is it, that a Mare is more subject to abortion and miscarriage than a female*

female Asse, or Cow, or any other beast?

An. Either because the courage of that kind of beast is animous and free, and apt for running and leaping: or that the Mare already great with foale, by admitting severall coverings, whereby the Cotyledons of the Matrix are violently broken: And sometimes Women great being cupidineous, by the same way many times miscarry. Other Animals, if after conception they should be so libidinous, and admit their Male, would also most times be subject to abortion.

Qu. *Wherefore is it, that a Horse by swimming is soone drowned, although he receive*

little

little or no water in at the mouth?

An. Because the water in their swimming entereth into their bodies by the fundament, which in them is large, and so by degrees ponderously depresseth them.

Of Birds.

Qu. *Wherefore is it, that the Swallow flyeth swiftest of all Birds?*

An. Because their wings are longer in respect of the quantity of their bodies, than those of other birds, and that is usefull for the catching of Flies, which

are their food; and for the escaping from Birds of rapine and prey.

Q. *Wherefore is it, that they appeare not any where in Winter, or whither doe they betake themselves during the time of winter?*

An. Because they are no mans meate, neither can they then get food, all manner of Flies being dead: so that then they betake themselves to Rocks by the Seaside, lying in holes by heapes, nourishing one another with mutuall heate; which the Corall-fishers in the *Baltick* Sea have confirmed to bee so, who have found great heapes of them in that manner together.

Q. *Wherefore is it, that the*

Sparrow

Sparrow is most libidinous of all other birds?

A. All Birds are so, but they are not so much as the Cocke, and the Pigeon, which have young eleven Moneths of the yeere.

Q. Wherefore is it, that Birds continue their warbles and chants without stoppe, or taking breath?

A. Because they sing as well breathing inwardly as outwardly; as it appeares in the Larke, which mounting upwards, continues her chants without interruption, even till she rise to the very clouds.

Q. Wherefore is it, that Birds, when they betake themselves to sleepe, doe usually put their heads under the right wing?

An. Either for defending the head from cold, or that they affect the posture which they had in the shell.

Qu. *Wherefore is it, that the fiercest beasts have the smallest hearts, and those of a dull spirit and courage, as the Oxe, and the like, have a greater and larger heart?*

An. Because a great spirit confined to a streight, breakes out with a greater violence, and in a larger, it is dispersed and dilated.

Qu. *Wherefore is it, that in Birds and other animals the multitude of either Sexe is indifferently equall, in Man not; for sometimes one beget-*

begetteth most sonnes, another most daughters?

An. Because of the stronger and abler bodies Males are generated, and Females of a colder and weaker temperament: so that in the Southerne parts Women exceed Men in number, in the Northerne, men them. Therefore the strong *Hercules* by the multiplicity of Wives, had Seventy two Sonnes, and one onely* Daughter. *Acab* the King of *Samaria*, had also Seventy Sonnes.

* *Arist. l. 7. c. 6 Hist. anim.*

Qu. *Wherefore is it, that Animals have a kind of certainty and season for generation; man not?*

An. Because the pleasures of the other Animals are

congruent to nature, but the extravagant and unbridled lust of man is the cause that the mother so often bringeth children resembling neither parent.

Q. *Wherefore is it, that nature hath given Man a more copious abundance of braines than women, seeing that prudence, judgement, and memory theron depend?*

An. Because subtilty is more naturall to Women than prudence; for this cannot bee but vertuous, and that an enemy to vertue. Neither doth craft proceed from plenty of braine, but from a delinquent nature: for a Fox, of all Animals irrationall the most subtile and crafty, hath but a small quantity

quantity of braines, but a greater of fly nature.

Q. *Wherefore is it, that foure-footed beasts have their legges before shorter than those behind?*

A. For the aptnesse and swiftnesse of motion: And Art imitating nature, doth also make the fore-wheeles of a Coach and Wagon of a lesse proportion than those behinde, that by the motion of the hinder, the former may be enforced.

Q. *Wherefore is it, that a bone being broken, and well set, and conglutinated againe, becomes stronger than any other part of the same bone?*

A. By the reason of a knot contracted by the marrow, which nature immediately

sends unto it: as it appeares also in a Tree, as I said heretofore.

Qu. *Wherefore is it, that nature placed the principall parts of man so inward, as the braine, the heart, &c.*

An. That they might bee as safely protected as might bee, for the conservation of the perfectest Animall, man; as the Braine with the *Meninges dura Mater*, Skull, skinne, and haire: the Heart with ribbs, flesh, and skin, and so the rest.

Qu. *Wherefore did Nature make a partition by the* Diaphragma, *betweene the heart and the stomacke, liver, milt, reines, guts, and intestines, genitals, and the rest of the bowells?*

An.

A. That the purer member, as the Fort of life, might be free from the annoyances of interiour and noysome inconveniences, as from excrements and ordure. Furthermore, it was necessary that the libidinous power should be inferiourly ranked to the irascible and life maintainer.

Qu. *Wherefore is it, that the essentiall part of the braine is by temperature cold and spungy, and more plentifully given to Man, than to any other Animall whatsoever?*

An. That it might contayne the chiefe force or spirit, a thing most necessary to the wisest of inferiour Creatures, and

might temper the heate of the heart with a coldnesse: nature giving to other Animals a proportion and quantity sufficient for sense and motion.

Qu. *Wherefore is it, that the prime vigour of generation in a man, is chiefly in the reines; and that of the woman in the navell?*

A. Because the internall parts, which in a woman are fastened to the navell, are larger, and more capacious than those of men, and so the force of desire greater: but the muscles of the reines in a man are sinewous, and his whole body more nervous: and the braine, the roote of nerves in man, is of a larger size than a womans.

Qu.

Qu. *Wherefore is it, that the blade of the tongue of all animalls is not fat?*

An. That fatnesse by its concretion might not obstruct the passages of the spungy substance of the tongue, whereby it might be deprived of the benefit of tast of severall Viands: and fatnesse in that member in man, would greatly have hindered speech.

Qu. *Wherefore is it, that the Eyes of Animals are first framed, and perfected last?*

An. Because no one member consisteth of many parts as that doth, neither hath Nature fabricated any one thing in them of more exquisite feature than the eye, which hath no lesse enemies

(peculi-

(peculiar diseases I meane) than 120.

Qu. *Wherefore is it, that Nurses, which hourely give sucke, have plenty of milke, and those which are not drawne, grow dry?*

An. The same reason is in Wells and Fountaines; for Nature strives to make that good againe which is violently taken from her: Yet some Nurses are of a more plentifull temper than others, which is primely to bee considered: For the well-coloured give alwayes more milke than the pale.

Qu. *Wherefore is it, that the Childe cryes, when the absent Nurses brests doe pricke and ake?*

An. That by dayly experi-

ence

ence is found to bee so, so that by that the Nurse is hastened home to the Infant, to supply the defect: and the reason is, that either at that very instant that the Infant hath finished its concoction, the breasts are repleniſhed, and for want of drawing the Milke paines the breast; as it is seene likewise in milch-cattell: Or rather the good *Genius* of the Infant seemeth by that meanes to sollicite, or trouble the Nurse in the Infants behalfe: Which Reason seemeth the more firme and probable, because sometimes sooner, sometimes later, the child cryeth, neither is the state of nurse & Infant

Infant always the same.

Extravagants, Metalls.

Qu. *Wherefore is it, that melted metalls doe burne more vehemently than the fire it selfe?*

An. Nothing burneth more strongly than fire: but it burneth more vehemently in char-coale, than in any other fuell; and more in liquid metalls, than in char-coale; and by how much every solid body is more dense, so much the more forcibly it is inflamed: For it was always Natures pleasure, that a greater force

should

should bee in the efficient cause, than in the effect.

Qu. *Wherefore is it, that the heate of the fire is feebled by the Sunne shining upon it, and hot water is sooner cooled standing in the Sunne, than in a coole shade?*

An. By the reason that contraries doe contend for supereminence, and predominance of power and force.

Qu. *Wherefore is it easier to overthrow false opinions, than to establish true ones?*

An. The reason is twofold: the first, because it is easier to pull downe, than to build: secondly, falsehood may be pronounced upon any thing many wayes, and truth but one.

Qu. *Wherefore is it, that*

we

wee gather those fruits, which wee desire should be faultlesse in the wane of the Moone, and gueld cattell more safely in the wane, than in the increase?

An. Because in that season bodies have lesse humour and heate, by which an innated putrefaction is wont to make them faulty and unsound.

Qu. *Wherefore is it, that a stone being throwne into the* Dalmaticke *Denne or Cave, or into the* Pyrenæan *Lake, or the stones of the Altar upon the Mount* Sacon, *which is one of the* Pyrenæan, *presently strange Tempests, stormes of Haile, Thunder, and Lightning doe ensue?*

An.

An. Because the wofull experience of the Inhabitants hath proved it, but Philosophy at this question is silent: insomuch that it is death for any man to fling a stone into those places, or to touch the stones of that Altar in *Sacon*, whereon these words are written in Latin, *NE QVID IN MONTE SACONE.* But the causes of the many detriments which have immediately ensued upō the neglect of some travellers therein, is ascribed to the worker of all evill.

Qu. *Wherefore is it, that the Northerly windes blowing beyond the Tropicke of* Cancer, *men neither sowe, plant, plough, nor open a wound,*

wound, or cancor without losse and detriment?

An. Because the Ayre of its owne nature being cold, especially in a Northerne winde it cooles more and more those things, which by being destitute of heate to cherish and relieve them, by the intense cold are utterly lost.

Of Physitians, and many other severall things.

Qu. *WHy doe Physitians hold, that a surfeit of meate is more dangerous than a surfeit of drink?*

An. Because drinke is sooner digested than meate; for meate

meate is of greater substance, and more materiall than drinke: and therefore meate is harder of digestion, especially when it is ingurgitated.

Qu. *Why doe Physitians forbid us to read or write, or to use any violent labour presently after dinner or supper?*

An. Because any violent motion doth jogge or hinder the stomacke when the meat is in it, of its digestion, and by that reason doth not turne to nutriment, but rather breeds crudities, and rawnesse of the stomacke: but rather let any one walke gently, that the meate may descend to the bottome of the stomacke, that the vertue of the meate may cherish

rish the other parts of the body.

Qu. *Why doe the Physitians hold it bad for any one to lye in their beds with their faces upwards?*

An. Because they say, it doth engender not onely a Dropsie, but also the *Vertego* in the braine, and causeth the humours to runne crosse his stomacke and heart, which maketh a stop in some by the grossenesse of their humours, and evill imaginations; and that is termed the Night-mare, which humours lye so heavy upon his stomacke by this reason, that it makes rather a destraction, then any naturall repose. Therefore it is good to lye sometimes on the right, and then

then againe on the left side.

Qu. *Why is it held wholesome to vomite, when the stomacke is oppressed?*

An. Because it doth cleanse the stomack of such grosse humours, which otherwise would breed diseases in the body, and cause Catarhs in the head: therefore vomiting naturally is held very good, because then nature doth helpe to evacuate that which formerly was oppressed by excesse. Therefore after vomiting to settle the stomacke againe, it is good to have a little Mithridate mixt with conserves of Roses, and to eate that, and sweate upon it, if occasion will give you leave.

Qu. *Why doth sleepe com-*

fort

fort and refresh the stomacke of man?

An. Because that in sleepe our naturall heate doth repaire inward, and so doth helpe to concoct and digest what wee have formerly eaten, and so doth dilate it selfe into every veine of man, which is the nourishment.

Qu. *Why hath not a Horse, or a Camell, or a Pigeon, or a Dove no gall?*

An. Many affirme, that all these creatures have galls, although the gall bee not contayned in a vessell by it selfe, as other Animals have; yet they have a veine in which the gall is dispersed into the severall parts of the body; for none of these but

can,

can, and doe remember an injury, and is desirous of revenge, which argues they have a gall, though not so apparent as others have.

Qu. *Why doe all living creatures desire sleepe?*

An. For necessity, because the instruments of nature, by their severall actions in the day are wearied, being so long awake, and by their sleepe they receive againe comfort and vigour.

Qu. *Why doe most men desire sleepe after their meate?*

An. Because, when the stomacke is full, and overcharged with meate, the pores are stopped, and cannot have so suddainly a passage; which heate of the stomacke ascendeth by fumes into

into the braine, and to causeth heavinesse and sleepe: therefore it is good to leave alwayes with an appetite, and to abstaine from excesse, which will breed infirmities.

Qu. *Why doe men willingly sleepe after their labour?*

An. Because that through continuall motion of our bodies, the naturall heate is dispersed to the outward parts of the body; the which after that the labour is past, gathereth together againe to the inward parts, there to helpe nature to digest that meate we have formerly received: And from digestion fumes doe arise from the heart to the braine, the which vapours doe stop the pores of the body, by which

the

the naturall heate should be disperſed to the outward parts: and then the ſaid outward parts being cold and humid, by reaſon of the coldneſſe of the braine ſleep is procured, and that ſleepe prooves ſweet which is got by labour.

Qu. *Wherefore is it, that a man may ſleepe more ſoundly in ſome one houſe, than in another?*

An. Becauſe the ſituation of the one may be more proper to that effect, than that of the other; and according to the nature of the clymate, as by being elongated, and remote from any obſtrepeerous noiſes, and the like. Alſo in cold, humid, and moiſt places the inhabitant is more

apt to sleepe, than hee in the hot and dry: for, as I sayd, cold and moysture doe enduce sleepe.

Qu. *Wherefore is it, that the dispostion, or indispostion to sleepe, is more or lesse at some times of the yeere?*

An. By reason of the different vicissitudes of times. As in rainy weather generally men incline to be sleepy, by the reason of the moysture of the Ayre, which the braine participates of. In hot and faire weather not so: But generally all covet it more in the Winter, than in Summer, by the reason aforesaid.

Qu. *Why are most creatures sad after the act of generation?*

An.

An. Galen saith, speaking in a divine way, because the act in it selfe is uncleane; and by that reason when the spirit is spent, or when it is thought upon by man, hee is ashamed, and at that time heavy and sad; and withall it causeth sleepe, the better to hearten and cherish man againe when he awakens.

Qu. *Why doth it appeare unto some in their sleepe, that they eate and drinke sweete things, and also smell flowers, and heare Musicke?*

An. Because the rhume exhaled from the stomacke, doth ascend to the braine, which causeth pleasant fancies to be thought upon: and more especially we dreame of such things, that we least

thought of when sleepe doth seaze us : and againe, when the rhume doth distill down againe, it doth to our imagination taste sweet.

Qu. *How many severall waies is the braine purged of their humours?*

An. Many wayes; the watry humours are evacuated by the eyes, which if too violent, causeth blindnesse: melancholy by the eares, if too violent, causeth ill swets; choler by the nose, which if it be much, causeth vexation; and phlegme, that is by the haire, which if too violēt, causeth the haire to shed, and baldnesse then ensues.

Qu. *Whereupon doth it proceed that men become pale, when they are seased with feare?*

A. Becauſe the blood retires to the vitall parts of the body on a ſuddaine.

Qu. *Why hath a Serpent his poyſon in the tayle?*

An. Becauſe the poyſon is in his excrement, and the malignity of the venemous humor doth ſtill abide there.

Qu. *Why did the learned* Hypocrates *permit thoſe to drinke wine, that had a burning Ague?*

An. It was ſayd hee, to helpe digeſtion, and to ſtrengthen the vitall parts.

Qu. *Why are the feet, hands, face, and other parts of the body, more cold than any other parts of the body?*

An. Becauſe they are not ſo ſolid, or ſo well knit together; and are farther remo-

ved from the heart and liver.

Qu. *Why doe sharpe things provoke appetite?*

An. Because they dry up the crude humours, and so consequently close up the mouth of the stomacke faster, which doth cause appetite.

Qu. *Why doe Lettuce and Poppy provoke sleepe?*

An. Because they engender, and breed grosse and thicke humours.

Qu. *Why is Ivy alwayes greene?*

An. Because the heate of it is tempered and mixt with humidity and viscosity.

Q. *Why doe men neese sooner being in the Sunne, than being neare the fire?*

An. Because the heate of

the Sun doth onely dissolve the humour, and not consume it; but the Fire doth both dissolve and consume it: therefore observe it well, that the wisest Physitians though it be very cold, will not come very neare the fire for this reason.

Qu. *Why doe the eyes of a Cat, or of a Wolfe shine in the night, and not in the day?*

An. Because the greater light, which is the Sunne, doth darken the lesser; as it may appeare by a Torch held in the day, which giveth no light, to that of the Sunne.

Qu. *Why is the white of an Egge of so hard a digestion, if it be sod, or rosted too much: seeing that it is the body of the*

Chicken, if it came to perfection, and the yelke onely the intrailes?

An. Because of the great coldnesse of it, being taken before it came to perfection.

Qu. *Why doth Burrage layd in wine, and Marygolds drunk in wine, rejoyce those that drinke it?*

An. Because Burrage doth increase blood, and the Marygolds comfort and strengthen the heart.

Qu. *Why doe those that oftentimes weepe, pisse seldome?*

An. Because the humidity taking his passage or current by the eyes, doth ease so much the more the other parts and members of the body; but it is very hurtfull to the sight: for the rhume being

being ſalt, iſſuing out by the eyes, cauſeth the eyes in time to want their cleare ſight, and grow dimme.

Qu. *Why doe ſome Men drinke water, which notwithſtanding doth not nouriſh?*

A. Water doth run through quickly, and doth ſpend the digeſtion of the meate through al parts of the body.

Qu. *Why are thoſe that are drunke, cold?*

An. By reaſon of the wine taken immoderately, which quencheth and qualifieth the naturall heate of the body.

Qu. *Why doe Phyſitians not miniſter Phyſicke, when the ſickneſſe or diſeaſe is at the chiefeſt, but onely cordials?*

An. Becauſe they ſhould

not oppresse or hinder Nature, but rather comfort and helpe it.

Qu. *Why are fat things not subject so soone to corruption as leane?*

An. Because they participate so much of the ayre, and of the fire, being hot and dry.

Qu. *What is the reason, that some men are more able to endure longer travaile than other?*

An. Because some men are more cholericke, and some more phlegmaticke; and choler doth sooner destroy nature than phlegme.

Qu. *What is the reason, that when we are an hungry, our spettle is more salter than at other times?*

An. Because hunger increaseth

creaseth choler, which easily becometh bitter, by reason of his sharpnesse, which gnaweth upon the mouth of the stomacke.

Qu. *Why are Women commonly fatter than men?*

An. Because they are colder of complexion, and doe lesse exercise.

Qu. *What is the cause that the milke of a white haired woman is not held so wholesome, as that of them that are browne?*

An. Because blacke and browne women are hotter of constitution, and nature; and therefore by consequence their milk is better digested.

Qu. *Wherefore are those that have great heads, more given to sleepe, than those that*

that have little Heads?

An. The greater the thing is, the more vapours it doth containe, and humidity and moystnesse doth cause sleep.

Q. *Why are leekes and cabbages nought for the eyes?*

An. By reason of the melancholy blood, and sharpe rhume they ingender in the stomacke, which flyes into the braine, and distills in the eyes.

Qu. *Wherefore is it held dangerous to fast long?*

An. By reason that by too much fasting, a company of ill humors are ingendred, and so will beget diseases, and cause vomit.

Qu. *What is the cause that wee have better stomacks to our meate when the winde is*

in

in the North, than at other times?

An. By reason of his coldnesse, which knits together, and holds within us the natural heat of our bodies, which causeth a quick digestion.

Qu. *What is the reason, that Vinegar is very wholesome to those that are cholerick, and is of contrary operation to those that are melancholy?*

An. Because it asswageth choler by his coldnesse, and by his heate dryes up melancholy.

Qu. *What is the reason, that some men have hard haire, and some againe have soft?*

An. The greatnesse and smalnesse of the pores of the body, is the cause of it; for soft haire commeth by reason

reason of the smalnesse of them, and hard haire for the contrary : And therefore women have commonly softer haire than men, because their naturall cold doth restraine and close the pores.

Qu. *Why is a dead body heavier than that which hath life within?*

An. A body alive is full of ayre and fire, which doe hold it upright; for their nature is alwayes to mount upwards, and a dead body is nothing but a lumpe of earth, whose nature is heavy and melancholy, and alwayes tending downwards.

Qu. *What is the cause that some dye for very joy, and some againe with griefe and sadnesse?*

An.

An. Because great joy doth coole and refrigerate too much at that time the inward and vitall parts of man; and too much sorrow and pensiveness doth as it were suffocate and choake them.

Qu. *Why hath Nature made the lungs of all creatures spungeous, or full of holes, like unto a spunge?*

An. To the end it might receive the ayre the better, to coole and qualifie the heart, and to drive away from it all such vapours as are hurtfull unto it.

Qu. *Why is our heart placed in the middest of the body?*

A. To quicken equally all the members thereof, even as the Sunne giveth heat equally to all vegetable things,

things, being in the middest of the Heaven.

Qu. *What is the cause that men doe neese, and the benefit of it?*

A. Some say, by extreame cold taken from the teete, which presently ascends into the braine, and the braine being so pure, that it will not suffer the *pia mater* to suffer wrong, makes men to neese: and because that the expulsive vertue or power, and the sight should thereby be purged; and the braine also from superfluities which oppresse it so much, which if they did not purge either by the counsell or advice of a Physitian, or else by neesing, will prove very dangerous: And those which neese oft,

are

are held to have a strong and an able braine; and those that cannot neese, which are sicke, or diseased, dye suddenly; because it is a manifest token that their braine, or *pia mater* is stuffed with humor, and nature hath lost her naturall office, or function.

Qu. *Why have men more teeth than women?*

An. By reason of aboundance of heate and blood in the male kind, which is not so hot in the female kind.

Qu. *What is the reason, that wine mingled with water provoketh urine?*

An. Because water being mingled with wine, hurts the stomack, & weakens the retaining vertue or strength of the wine; whereas wine

alone

alone doth cherish and comfort the heart.

Qu. *Why doe ancient men and women neese with great difficulty?*

An. Because of the decay of nature, and the narrowneſſe of the pores of their body, which wants that vigour which youth enjoyes.

Qu. *Why is man of all other creatures whatsoever, more subject to diseases & infirmities than any other creature?*

An. By reason of his intemperance; and likewise being composed of the foure Elements; and having blood, choler, phlegme, and melancholy, and one of these more predominant than the other, causeth sickneſſe: and therefore *Schola Salerni* saith,

saith, *Esse cupis sanus, sit tibi parca manus*: That is, *If thou wilt live in health, have a niggardly hand*: that is, Use temperance of Dyet.

Qu. *Why doe Physitians hold it a dangerous matter to let a fat man blood?*

An. Because those that are grosse and fat, have smaller veines, and the veines are more hidden, and appeare not so much: Moreover, they have but little blood, and as small an appetite, and are no way able to digest that meate which the retentive part requires.

Qu. *What is the reason that the beast called a Camelion, changeth so often his colours?*

An. By reason of his great feare and timorousnesse, and

by

by reason hee maketh much of his blood: but hee will change the oftner, and with greater delight to the beholder, if you lay a cloath of that colour under him, which you desire to see him change to.

Qu. *Wherefore is it, that an Orenge being roasted, and put hot into a glasse of wine, gathers about it a kinde of pearly froth?*

An. Because the heate of the fire piercing the pores of the rinde of the Orenge, by which heate those pores are opened: (as the nature of heate is proper to that effect, and the property of cold to shut up, or close them:) which being roasted, and put hot into wine, a

liquor

liquor naturally cold, but operatively hot, the ambient cold ſuddenly ſtopping the pores of the rinde, and the incident heat ſtriving by the way of Antipathy to make a way out, is reſtrayned by the over-domineering cold and moyſture, which are the oppoſites of fire, and ſo appeares in ſmall bubbles like pearles.

Qu. *VVherefore is it, that it never ſnoweth in Summer?*

An. Becauſe although the cloud bee frozen, yet the Snow cannot come Snow to us, but reſolved into water; and by reaſon that paſſing the inferiour region of the Ayre which is hot, it is melted: although it falls, and lyes upon high Mountaines;

taines; because in high places it is alwayes cold.

Qu. *Why doe men use to lay lime or chalke at the roote of Cherry-trees, and other fruit-trees?*

An. Because the Lime is hot and dry, and in the winter season doth as it were nourish and heate the roote, as the Sun doth in Summer; and by thus doing you may have ripe fruite before the time.

Qu. *Why is a storme said to follow presently, when a company of Hogges runne crying home?*

An. Some say, that a Hog is most dull, and of a melancholy nature; and so by reason doth fore-see the raine that commeth: And in time of

of raine, inder[illegible] I have observed, that most cattell doe pricke up their eares. As for example, an Asse will, when hee perceiveth a storme of raine or haile doth follow.

Qu. *Why did nature give all living creatures Eares?*

An. For two maine reasons: for so saith *Galen*, because that with those eares they should heare any thing comming to them. Secondly, because that by them the cholericke humour is evacuated and purged: for as the head is purged from phlegmaticke superfluities by the nostrills: so by the eares are the cholericke superfluities purged, or driven out.

Q. *What is the reason, that for to see the better, we doe use commonly*

commonly to winke with one eye?

An. Because the one eye might bee ayded with the fence of the other eye, which is shut and closed.

Qu. *What is the cause of the Hydropsie?*

An. The great cold of the liver, which comes from the crudities of the stomacke.

Qu. *Why doe those that have the yellow Iaundise, find Honey to be bitter in taste?*

An. By reason of the great choler and inflammation wherewith their tongue and palate of their mouth is infected.

Qu. *Why doe Musk-millons and Cucumbers provoke urine?*

An. By reason of their great humidity and cold-

nesse,

neſſe, which cauſeth a man very ſoone to make urine.

Qu. *Why hath birds and other feathered fowle no ſpettle?*

An. Becauſe they have dry lungs; as *Ariſtotle* more at large manifeſts in his Booke *De anima.*

Qu. *Why doe not birds evacuate by urine?*

An. That creature, let it be whatſoever, that doth not ſucke, doth never piſſe.

Qu. *Why doe men yawne, or gape?*

An. The learned *Hippocrates* doth affirme, that it proceedeth of wearieſomneſſe, or being tyred with a diſcourſe which is neither pertinent, or permanent: as when a man is conſtrayned to tarry among ſuch as hee doth not

know, whose society hee could willingly bee rid of: And againe, gaping is caused of the thicke fumes and vapours which fill the jawes, by the expulsion of the which is caused the stretching out, and extension of the jawes, and opening of the mouth, which is called gaping, or yawning.

Variety of Extravagants.

Qu. *WHy hath Nature not given a sting to the King of the Bees, and hath furnished all other Bees therewith?*

An. To teach Princes, that nothing becommeth their dignity

dignity lesse than tyranny, and that their onely defence should consist in the strength and force of their subjects.

Qu. *What water is in the sight of God most precious, and in the taste of men most unsavorous?*

An. The unfained teares of a penitent sinner.

Q. *What is that which most delighteth, and most deceiveth a woman?*

An. A mans dissimulation, which hath such a sweet passage through his tongue, as it delighteth as the Syrens songs, and turnes to as deceitfull conclusion as the Crockadiles teares.

Qu. *Of what three things repented himselfe* Cato *done in his life time?*

An. To have overslipt a day, and not to have increased his knowledge: to have gone by sea, where he might have gone by land: and thirdly, to have committed his secrets to a woman.

Qu. *Why ought wee not to discloſe our secrets unto women?*

An. Because they cannot keepe their owne.

Qu. *Why are there so many that live discontented in wedlocke?*

An. Because their first love was grounded upon lust, or else in making of their rash choice, they had more regard to the womans dowry, than to her conditions: or else the woman respected more the mans purse than his perso-

personage, or more his body than his good or ill qualities.

Qu. *Why was* Diogenes *called a dog?*

An. Because he did bite indifferently both his foes & his friends, but his friends to their good and amendment, and his enemies to their shame and confusion.

Qu. *What men are very dangerous in a Common-wealth?*

An. Those that affect novelties.

Qu. *What three things are the life and death of life?*

An. Baths, wine, and women; for as the use of them is restitution, so is the abuse of them life and healths destruction.

Qu. *What man is worthily called bold and courageous?*

An. He that loves his life, and yet feares not death.

Qu. *Why were Judges in times past painted without hands?*

An. To signifie thereby, that Justice ought not to bee corrupted with bribes.

Qu. *In what sort should a man seeke profit of the Common-wealth?*

An. As at a fire, which if one sit too neare unto, doth scorch himselfe; and being too farre off it, sustaineth cold.

Qu. *What men are chiefly deceived?*

An. Those that looke for two contrary things at one time, namely, for pleasure, and the reward of vertue.

Qu. *How many wayes is*

violence

violence chiefly committed?

An. Two wayes, either by deceit, or by force: the one is the practice of the Foxe, and the other of the Lyon; and both of them are most farre from humanity.

Qu. *Why is vertue had in so small account?*

An. Because she is plaine, and cannot dissemble.

Qu. *What men are most ingratefull to themselves, and least hurtfull to other men?*

An. Those that are covetous and envious; for as these pine away at other mens welfare and prosperity: so the other endanger their soules to leave rich, and perhaps unthankfull heires behind them.

Qu. *Why is Heaven said*

to have a low gate?

An. Because those that shall enter into it, must first stoope low, and learne humility.

Qu. *Why did Antiquity in their Churches place a Crosse upō the entrance of the Quire?*

An. Because the body of the Church did represent the Church militant upon earth, and the Quire the Church tryumphant in Heaven: to teach us hereby, that no man would come from the one into the other, unlesse he did suffer first persecutions.

Qu. *How might a foole resemble a wise man?*

An. In hiding of his folly by silence.

Qu. *What three things doe men most covet?*

An.

An. Riches, pleasure, and honour. Riches be the nurses of sin and iniquity. Pleasures the guides to calamity. And honour the pompe of worldly vanities.

Qu. *What is it that women most feare, and yet of it doe most desire the occasion?*

An. To be with child they most desire, and feare most the houre of their delivery.

Qu. *What men transforme themselves into* Angels *of light, and are nothing but devils incarnate?*

An. Hypocrites.

Qu. *Who is the Mother of all mankind?*

An. The earth, even by the Oracle of *Apollo*: for this Oracle being demãded by certaine Princes that were in

controversie for the Kingdome of *Ægypt*, who should succeed the late King deceased; answered, that he should not onely bee installed King of the Kingdome of *Ægypt*, that first should kisse his mother, but should likewise become Monarch of all *Asia*. This answer being reported by the Priest unto the Princes that were then attending without upon the Oracle; *Darius* having heard it, stept suddenly from his horse, and kist the ground, saying, that the earth was the mother of all mankind. The Princes that could not deny it, made and created him King, who afterward conquered all *Asia*, and became quiet Monarch of many Kingdomes.

Qu.

Qu. *Who kill their mother ere they bee borne, in the revenge of their father that begat them?*

An. Vipers; for as the Male and Female ingender by the mouth, so the damme being kindled with lust in the Art of Venery, bites off the males head; and the young ones ere they bee borne, gnaw their mothers belly open to come forth, and so doe kill her.

Qu. *What is it that soonest waxeth old?*

An. A benefit; for nothing is sooner forgotten than a good turne, and nothing longer remembred than an injury.

Qu. *Vpon what men are almes deeds worst bestowed?*

An.

An. Vpon blind men, for they would bee glad to see him hanged that relieves them. I would not that any man should interprete them in earnest, which is onely written in a merriment, and that for this they should withdraw their charity from such poore men.

Qu. *VVhy doe most men delight more in flesh than in fish, and why it is wholesomer unto the body?*

A. Because it strengthneth more, and is of sounder nourishment; or else because it agrees better with the substance of our bodies.

Qu. *VVhereby doth a womans love resemble the shadow of our bodies?*

An. Even as our shadow, if

wee

we run towards, doth fleete away from us, and if we run from it, doth follow us: so the love of a woman, if wee fondly pursue it, wil disdaine us, but if we set light by it, or seeme to run from it, will most earnestly desire us.

Qu. *What is the greatest friend to men at liberty, and most enemy to such as are condemned?*

A. Hope, which encourageth men at liberty to attempt great matters, and maketh such as are condemned, unprepared for death.

Qu. *Why is favour bought with money, most uncertaine?*

An. Because by discontinuance of giving, it breeds inward grudging, and by the ceasing of liberality, it bursts

out

out into open hatred?

Qu. *What is the hardest thing to be learned?*

An. To learne to know himselfe.

Qu. *What doth cast from it a greater heate than fire?*

An. Beauty, which setteth not onely on fire those that touch it, but also those that a farre off doe behold it.

Qu. *Why doe Pullets (their throats being cut) survive after it longer than men?*

An. Chickens and Pullets have smaller sinews and veines, and therefore life cannot so soone leave them.

Qu. *Why did the Lacedemonians sacrifice a Cocke, when they had obtained victory against their enemies by maine force: and an Oxe, when*

when they had overthrowne them by subtilty, surprise, or intelligence?

An. Because they preferred Prudence and Wit before force, or bodily strength: and therefore a certaine Captaine of *Grecia* was wont to say, If a Lyons skin cannot prevaile, adde unto it the skinne of a Foxe: meaning thereby, if force cannot, use policy.

Qu. *What is the reason, that the bottome of a Kettell, being full of boyling water, and hanging over the fire, is cold notwithstanding?*

An. By reason of the hot vapours which continually doe mount upwards, wherewith the higher parts being warmed, the bottome remaines

maines coole for the continuance of the water that is upon it.

Qu. *What is the immoderate use of too much liberty?*

An. An occasion oftentimes of bondage & slavery.

Qu. *How, or what are the gifts of Fortune?*

An. Such as are the mindes of those that possesse them, a helpe and comfort to them that can use them, and a ruine and overthrow to them that know not how to use them.

Qu. *Why were it better to be among Ravens, than to live among flatterers?*

An. Because Ravens prey not upon men but when they are dead; but flatterers devoure them even when they are alive.

Qu. *Why did* Solon *establish no Law against Parricides?*

An. Because hee thought that such an enormity could not be committed by a child, and therefore (because hee should not seeme rather to remember men of such a wickednesse, than to forbid it) would in no wise appoint any punishment for it.

Q. *How should Parents take the death of their children?*

An. As *Anaxagoras* and a Lady of *Lacena* did: for newes being brought to the one of his sonnes departure out of this life, answered the messengers, That hee knew long since that he had begotten a mortall man. And this Lady, whose constancy deserveth no lesse praise & cō-

menda-

mendation, having heard that her sonne was slaine in the battaile, said to those that first brought her the tidings hereof: *To that end have I brought him to the world, that there should not bee wanting, one that should doubt, and refuse to spend his life and blood in the defence of his Country.*

Qu. *Who may bee said to suffer water continually to bee drawne out of his spring, and yet for it hath nothing the lesse himselfe?*

An. He that giveth good counsell to them that demand it; or he that bestoweth a benefit upon another, without any hinderance to himselfe.

Qu. *By what meanes shall*

one

one become rich quickly?

An. In being poore of desire: and therefore *Seneca* said, If you have respect wherewith nature is sufficed, you shall never be poore; but if you looke unto that which opinion craveth, you shall never be rich.

Qu. *What men are said to live onely, and longest?*

An. Those that live onely, and longest in ease & quiet: And therefore *Adrian*, a most puissant Emperour, who by great travaile and intercession obtained license in the end of his dayes, to dwell in a little village of his, where hee lived seven yeeres in great rest and quiet, dying, left an apparant token and testimony, that the

the life led in honor and dignity was not the true life, for he caused words to be graven on his tombe, Here lieth the wight whose age is of many yeares, but hee lived but onely seven.

Qu. *What is marriage?*

An. A Paradise on earth if her lawes be observed, but a hell in the house if her statutes be broken.

Qu. *What is it that of men is least esteemed, and of God most honoured?*

An. Chastity, which is precious before God, and a laughing stocke before men.

Qu. *What foure things have continuall residence in a noble minde?*

An. Courage to repel the incroaching enemy: a heart

to

to consider a loyal friend: a hand to reward the gifts of the simple: and clemency to accept and pardon a well meaning mind.

Qu. *Who is alone a worthy and a valiant man?*

An. Hee who doth never bow his shoulders at the burden of misfortunes, nor hee who never panted at his chance.

Qu. *Wherein did* Artemisia *declare her great chastity towards her Husband deceased?*

An. In her entire love towards him; for when her Husband *Mansolus* King of *Caria* was dead, shee caused his heart to be dryed in a vessell of Gold into pouder, and by a little and little dranke

it

it all up, saying, *Their two hearts should never depart asunder*: and that she thought there might be no worthier sepulcher made for it, but her owne body: Notwithstanding she made for his body such a sepulchre, that for the excellent workmanship, beauty, and costlinesse ther-of, it was taken for one of the marvells of the world: and for the notable fame of it, all sumptuous and great sepulchres were afterwards called *Mansalea*.

Qu. *How might a man become master over himselfe?*

An. In amending that in himselfe, which he rebuketh in another body.

Qu. *What is the cause, that in our age there are not so many*

ny

ny excellent men, as there were in times past?

An. By reason of Nature which dayly decreaseth, or because Vertue is not so much esteemed of now adayes, as it was in times past; or else it is the custome of all ages to complaine.

Qu. *Why doe men seeke to avoyde poverty?*

An. Because it causeth them oftentimes to decline from the right way of vertue.

Qu. *What maketh men in earth famous, in their graves glorious, and in the Heavens immortall?*

An. Vertue.

FINIS.